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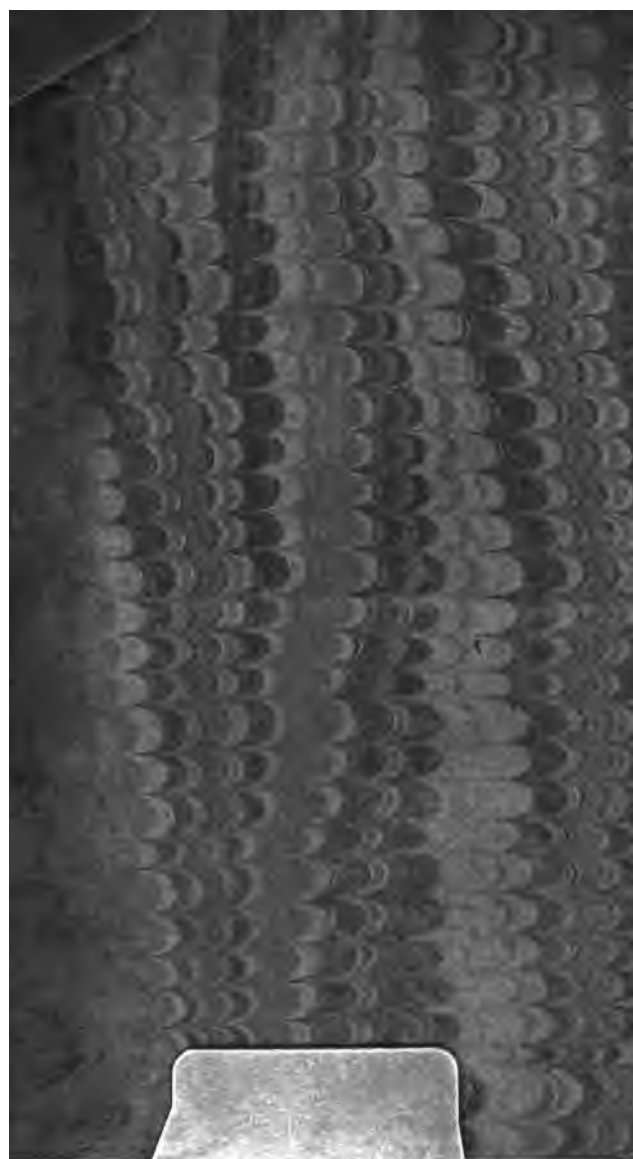
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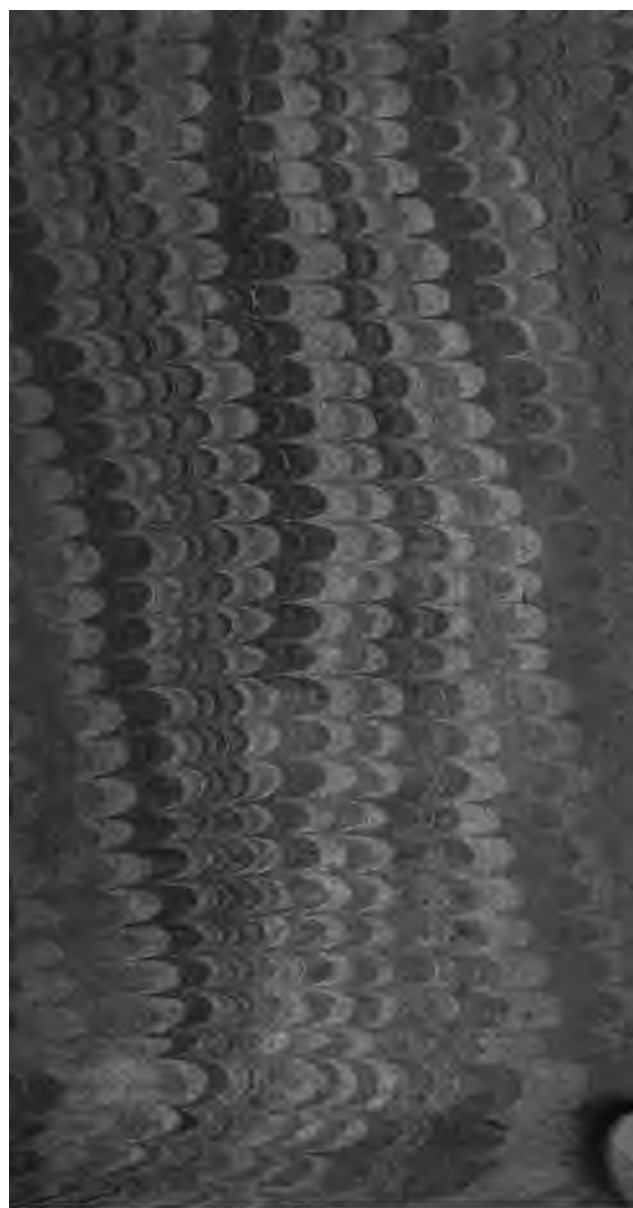
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The Institution for
Against the Slave Trade
by John Burke & John
of Ireland

Moravian Heresy.

WHEREIN THE
PRINCIPAL ERRORS
OF THAT
DOCTRINE,

As taught throughout several Parts of
EUROPE and AMERICA, by

Count ZINZENDORF,

Mr. CENNICK,

And other *Moravian* Teachers, are fully
set forth, proved, and refuted.

ALSO,

A Short Account of the *Rise and Progress* of
that SECT.

WITH

A Second APPENDIX, wherein the
chief Principles of METHODISM are
considered; and their *Analogy* to, and *Difference*
from, *Moravian* Tenets explained.

By JOHN ROCHE.

Heretici Falsa Dogmata fullenicant ingenii suis.

Orig. Hom. 3. in Mat.

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Printed for the AUTHOR, M.D.C.C.

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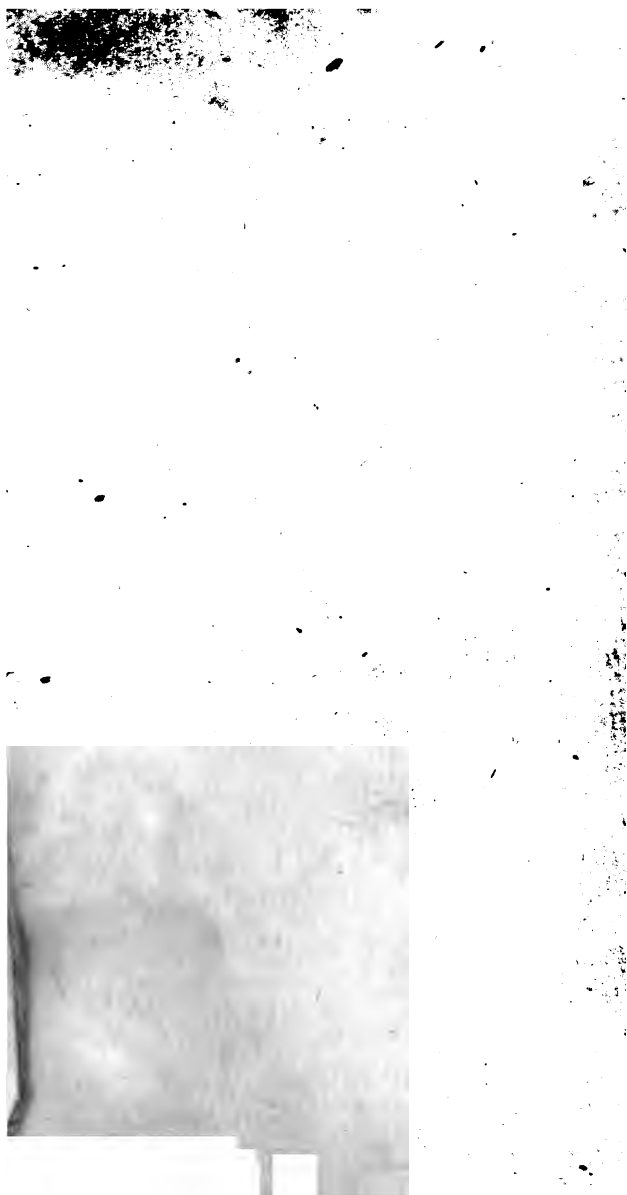
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sinews of his Profession, with running off several *excursory Scraps in Prose and Verse*, as *Fancy* struck, or *occasion* offered. And this motley surcharge he frequently threw by, after unloading, the yet purging Brain.—For as *Amusement* was his only *Motive*, he found that *Variety* gave most *Pleasure*, and to *please* comprehended *all* his Views of *Gain*.

THUS *roving* in Thought, *unfixed*, and guiltless of *Design*, he, according to Phrase, *killed Time*, lest it should *oppress* him. He wantoned in the *Strayings* of *Fancy*, like him, whom the Poet in the following Lines, compares to a playful Boy, that careless of his Footing, follows every flying Bird, throwing after them Stones and Clods without any *determined End* to his *many Attempts*;

In quo tendis ?——

An passim sequeris, Corvos testâqu' lutoque,

Securus quo pes ferat, atque extempore vivis.

BUT as he chanced to know a good Deal of *Moravian* and *Methodist* Principles; and because he *knew* them, disliked; this *Dislike* (contrary to the *usual Causes* of Excitement) induced him to dwell longer on that Subject, than his *Desire* to change, allowed him on other Things.

He therefore *roughly* sketched off, the following Lump in the Form it now stands; exclusive of the *Appendixes* and some additional Amendments since made. Nor did it then escape the usual Treatment of his Scraps; it was thrown by; but through Accident was seen in some time after by a *judicious Friend*, who thought favourably of it; and advised him to lay it for *Perusal* before certain Gentlemen of the Church, who are not less remarkable for the Endowments of a *well improved*

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proved Understanding, and an happily disposed Mind, than they are for the Dignity of their Stations.

THIS must be thought sufficient *Rest* to swell the usual *Vanity* of a young Writer. He believed the kind Report, and did as advised; nor was he disappointed; having met with more *Favour* and *Encouragement*, than even such his *Vanity* could expect. He prosecuted the Design in the *Manner* that most of his Friends on that Occasion must know; until he brought it to what the Reader may now find it.

WE said he disliked the *Principles* of our modern *Spiritualists*. Indeed, whoever knows their Doctrine must.—Yet such Things are to be expected; since we know not an *Age* or *Nation* that ERROR, divided into its several *Tribes*, and distinguished by their several *Surnames* of ENTHUSIASM, IDOLATRY, SUPERSTITION, &c. &c. had not Footing. They are the same reigning Generation now, that they were a thousand Years ago; and have only changed their *Shape*, but not their Nature. For altho' their *Form* of Government be sometime changed; yet, they scarcely ever know Abatement in their *Power*, or Diminution in the Extent of their Dominions. All Nations of the Globe, in more or less Degree, know and have known their Sway; and only *vary* like their Fashions, as the Peoples Humours change. Yet,

THIS can be no Reason, since they are *Evils*, that not only every Nation, but every Member of Community, should not endeavour to weaken, this worthless, tho' ancient, Family's *Power*, prevent their *Growth*, and restrain their *Licentiousness*.

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A DOCTRINE then is scarcely known where *Error* triumphs with more exulting Crest, than in that which is chiefly the Subject of the following *Treat*. For most of the *Principles* that compose it, either urge to a Swell of *Presumption*, or precipitate to the Sinkings of *Despair*.

OF those that naturally draw on the former, none more conspicuous than opposing LOVE to FEAR in all Acts *pious* or *moral*.—Its Teachers hold that the Mind cannot be possessed of both at the same Time; but that, like the Pellets of a Pot-gun, they must explode each other for Place.

How erroneous such an Assertion must be, is quite obvious; and we can scarcely think how that Point can be so mistaken. For Love and Fear are not only *tollerable* to the Mind at the same Time, but concomitant:—Yet, christian *Fear* must not have the least Taint of any Thing *servile* or *despanding*.—To reason upon this Point here, which must be clear to every thinking Creature, would be needless and therefore impertinent.

It seems a Misfortune that Men are so *liable* to differ in their Thoughts of *Religion*. But it yet heightens the *Misfortune*, as well as *Surprise*, to find the Christian System, which is so clearly laid down, lacerated by this perverse Disposition. A Man must commit some Violence on his nobler Faculties, who mistakes, at least, the Essentialities of the Christian Religion. The *Error* (of this Nature) must intrude with a kind of Rape on the *Senses*.—Yet, as this Facility to doubt and change, even in our own Opinions, as well as to differ with one another, seems to have some Ground in our *Nature*, we should consider it in the

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the most favourable Light, whilst we yet maintained an inviolable Integrity of Principle.

WE find that our *Intellects* are naturally diversified as our *Constitutions*; that there is some *prevalent Cause*, either by the *Appointment* of God in the ordinary Course of his Providence, and Disposition of Things, by the *Variety of Proportion* in the *Compound* of our *Humours* and *Complexions*, by the *Influence* of something foreign, subsisting by *his Power* as we do ourselves, or, lastly, (which we should take to be the truest) by some *secret Means*, caused for some *special End* by the Almighty, and *known* only to him. Who knows but the *Divisions*, even in religious Matters, which are occasioned by this *Variety of Thinking* in Mankind, are at least *permitted*, to prevent worse *Consequences*, by the *Effects* arising from those?

LET us expand the Mind, and look through Life, to view the State of Mankind with Respect to religious Opinions; all adhering to their respective Communities, with a Zeal frequently more fierce than the Dignity of Reason (that Stamp of Humanity) can allow.

LET us only view the the *cardinal Systems* of Religion, and the many Sects those are divided into, (together with the *Subdivisions* of each *Division*) and we will be induced to think, that from their Contrariety in Principle, a *World of Religion* might be created. They are like the four *radical Principles* of Nature, and their *Divisions* and *Subdivisions* only so many *proportionate Compounds* of the *Whole*.

SINCE we have seemed to think, that these *Divisions* may be *permitted* by the *supreme* to prevent worse Consequences, by the *Effects* these *seemingly*
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unfortun-

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unfortunate Differences produce; and that we find they arise from a *Propensity* that hath a ground in our Nature, we may find that something analogous to the *Productions* of Nature, as the *Effects* of the *Contrariety* in her radical Principles, is also produced by this *Difference of Opinion* among the Religious of Mankind.

THE *Contrariety* in the Principles of Nature, occasions that *fermented Heat*, which gives *Life* and *Motion* to natural Bodies; yet by the Artift's Skill, in the *Justness* of *Composition* and *Proportion*, an *Harmony of Action*, results from this *Contrariety of Principle*, and such *Unity of Action* arising from such *Rule*, and supported by such *fermenting Contrarieties*, moves and invigorates the Whole. For by such various *Combinations* and *Affections*, (Nature being set in *Motion* by this *fermented Heat*) all Things produce in their Kind, something *eligible*, something *useful*, to the *Whole*. And all, in their various Displays seem to speak themselves the *finished Parts* of the *finished Whole* of an infinite *Wisdom's* Work.

THIS *Order*, *Beauty*, and *Blessing*, will be readily admitted, to arise from this *Contrariety* in the Principles of Nature compounded by *divine Skill*. And the Reason is clear. Nature no more knows to err from her *assigned Laws*, than the *Power* who gave such *Laws* can. But you will ask what *Blessing*, or *good Effect* soever, can arise from a *Contrariety* in the *Opinions* of Man; a Creature so *extravagant*, that no *Laws* restrain him within his proper *Sphere of Action*?

INDEED the only one that appears to us, is this. Wherever a *Contrariety* of *Opinion* reigns, it is always attended with the *Notion of Party*; which in more or less Degree of *Violence* affects the

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the Mind, according to the *Nature* of the Thing and the *Tempers* of the Men. This ferments the Faculties, it rouses the Passions, excites a *laudable Curiosity* in each Party for *greater Knowledge* of that Affair, and thus are they animated to Action.—For such Things are only criminal (as before hinted) when carried to *Excess*, and with Indecency, to an unreasonable *Violence*. This produces the happy Effect of acquiring *greater Knowledge* of that Thing, than perhaps, if we never were so heated and roused, we should ever endeavour for. And if we restrain the *Passions* by the Curb of *Reason*, such *Differences* must be resolved into the Blessing of *future Knowledge*; and terminate in so desirable an *Issue*.

If they be religious Debates, we are stirred up to *think* and *search*, to *contemplate* and *know better*, the *Almighty*, his *Commands* and *Works*, than perhaps we should have done if no such Debate subsisted. Are not these then happy Effects? What *Consequences* might perhaps arise from the *Want* of such a *Contrariety of Opinion*? Indeed it is probable that without some fermenting Cause, (tho' it be in some Degree unhappy) we might sleep away Life in the *Lethargy* of *Ease*, *Luxury*, and *Indolence*, without ever dreaming of an Hereafter. We might be at last reduced to such *Stupidity* and *Ignorance* of Things foreign to this Life, that we would imagine the *Miseries* of Life to be no other than *Casualties*, and *Death* itself no more than *Accident*, or the *Effect* of some natural Cause. Nor should we ever imagine that these Things knew the *Concurrence* of a chastening Hand, or the *Appointment* of an omnipotent Will.

BUT if, by those little Heats of Party-Notions, we be stirred up to Searches, whereby we acquire
a juster

Amusements, he can never grudge the Labour, since otherwise many Advantages have accrued by it. And if the Thoughts are found to carry any Degree of Justness, it will add to their happy Effects, the Blessing of rectifying another's Mistakes.

UPON the whole, we may rely on it, that the *Mischiefs* of differing in Opinion, does not arise from the *Difference*; but from a too frequent *Licentiousness* in adjusting it. Nor is it a Mark of Weakness in either, that one Man should differ with another in Opinion.

THE chief Thing that in special Manner seems *unhappy* and miserably *stupid*, is to *build* our *Faith* on the more obscure Parts of Scripture, when there are others sufficient that we thoroughly know. For it seems as weak, to chuse such Places for the *Foundation* of a *better Faith*, as to fancy that the *more resplendent* Rays of Light, issue from the *Motes* and *darker* Part of the *Sun*.—The Almighty himself at the Creation of Things, *brought* forth *Light* to *Darkness*; but Men of this transcendent Daring, attempt to *extract* Light from *Darkness*.

WE may indeed view them at a Distance, thro' the Telescope of Reason, by the Light of clear Texts, but we should *give*, and *privately* indulge, our Observations, with that *Modesty* and *Caution*, which all doubtful Matters require. But it is ridiculous to *chuse* such Perplexities, and to *rest* our Hope of Salvation upon the *Guesses* we can make at them.

THE whole *Tenor* of Scripture, as well as its respective Parts, is perfectly clear in pointing out the sacred *Essentialities* of PIETY and VIRTUE. And they are as particular in declaring them to be the *Wings*, feathered with their several *Species* and in their several *Degrees*, which alone, by the invigorating

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vigorous Assistance of *Grace*, must soar the *Flight* to Bliss. Why then should we stray from these clear Paths? Or why follow the bewildering Flame of *Fancy* and *private* Opinion, rather than the *joint Lights* of Reason, *clear* Revelation and Nature.

We need not doubt, that speaking of the *Lights* of *Nature* and *Reason*, as Guides to the *Truths* of Religion, will bring upon the Author those Darts of Calumny usually thrown against all, who seem to put any Weight upon these *certain* Helps to Knowledge. They will say that he does it, *being a Stranger to the Spirit of God and his Gospel, and wrapped up in the hood-winking Veil of Carnality!* For this is the Coverture under which, those mistaken People in *dangerous Safety* secure themselves, from the most powerful Efforts of *Reason* and *Truth*.

If the Gospel be a Light revealed, it was given surely to enlighten the *Understanding*, and not to contribute to the eclipsing it yet more, than the Fall of Nature did, by dark Opinions of the *Allmighty* and his *Works*.

Do We know a *Standard* whereby to measure the Value of the *moral Precepts* of the Gospel, but that of *Reason*, *Experience*, and the *Nature of Things*? And did not those Precepts square with that Rule, there would be a *manifest* Inconsistence in the Works of God:—Since all his Works, as well those of Nature as of moral Purport, bear a *certain* and *known* Analogy to one another. Wherefore, if the moral Precepts of the Gospel, did not answer to the Standard before-mentioned, these Consequences must unavoidably follow:—Either such inconsistent Precepts must bring the *Veracity* of the Gospel in Question, and inclin-

us to distrust its being the Word of God.—Or, if we *could* believe it to be of divine Original, the Mind would be unavoidably carried into a more dangerous Extream by leading to *Doubts* of the *Omnipotence* of eternal Wisdom. For the *visible* Things of God, discerned by their *known* and *approved* Nature, would so manifestly jarr with Precepts of any other Cast or Purport, that they could never be adhered to by any Creature in his Senses.

How ungenerous therefore is those Gentlemen's Censure, against all that do not square with the Standard of their Opinion, with respect to religious Principles.—The Extreams invovled in their Opinion to this Point particularly, *must* be resolved into Error. For,—Either the Mind, by the Violence of confused Ideas, must be kindled to such a præternatural *Flame*, as to bury our *Intellects* in the Ruins it makes,—Or we must be cold, stupid, and uninspired by any Portion of enlivening Grace, and swallowed up in the *Darkness* of mere Carnality!--The *Justice* and *Generosity* of the Censure, are equal.

MOST of their *Tenets* are of such Nature, that we should in Charity conclude the Generality of their *Followers*, and indeed Teachers themselves, to be Strangers to the Doctrine they embrace: And particularly the *Moravians*.—Otherwise it is hard to think that *Reason* could bear such a Weight of Dregs. For their Principles seem rather to contradict *Reason* and *Revelation*, than to outfly them: As may be seen sufficiently proved in the *first Appendix*.

BUT to avoid the Disagreeableness of dwelling longer here on the Absurdity of their Opinions, and to come more pointedly to the *Use* of *Intra-ductions*, and the Authors *Intention* by this, let

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us, notwithstanding the Length it is already stretched to, yet pray the Reader's Patience a Minute more. And that to prevent *Mistakes*, and ill-natured cavilling.

In Page 254, where, speaking of the Doctrine of the *Trinity*, we have said—That every King in Europe is *very Man*, of *very Man*, because his Father that begot him was so;—the Reader is not to understand, that Christ is *very God* of *very God*, exactly in that Sense. For every Son of a human Father, is a *distinct* Being, subsisting of a *separate Essence* from, tho' of the *same Nature* with, the Father that so begot him. But this we are by no Means to apprehend with respect to *Christ* and his *Father*. We are to conceive the *Persons* of the *Godhead* are distinct, yet are not three distinct *Essences*, or separate *Beings*, of the *same Nature*; but three distinct *Persons*, actuated by, and subsisting from all Eternity of, the same *intire undistinguishable* and *self-subsisting Unity of Essence, Being, and Nature*. Wherefore every Act ascribed peculiarly to every one *Person* of the *Trinity*, is with Regard to *Consent*, the *Act* of the *Whole*; but with Respect to the *Distinction of Personages*; such *Act* is properly that of the *Person*, to whose *Peculiarity of Office*, it is properly ascribable. And this we should take Care to consider justly, when we either *speak* or *think* of this MYSTERY; then the Mind can never know *Perplexity* in this Point; tho' it must be ever deprived, whilst in the *Flesh*, of a *clear Knowledge* of it.

THE Reader should likewise understand, that in speaking any where through this *Work of Piety and Virtue*, it is not meant that those *Principles* are *effective* of any desirable *End*, by a mere Performance of their several *Acts*. But they are considered

sidered to be only so, when the Mind is *warmed* and *outstretching* to a *Love* of such Acts from a *Sense* of Duty; when the Soul is *dilated* by the *Influence* of something foreign to our Nature, which we must ever apprehend to be the *Spirit* of God, inclining our *Will* to conform with *his*; when we do not *doubt* of their *Efficacy*, but are *certain*, when performed with a *due Sense* of our own Weakness, they will *please*; and that by applying for it with *humble Spirit* and *due Endeavours*, it will be granted: And when these Things are not only subscribed to, in *Form*, but in *Practice*; not in *Act* but in *Spirit*; then it is that we must understand *Christian Piety* and *Virtue* to be *really* and *effectually* such. Then it is that the *Knowledge* of the Head, *mends* the Heart, and the *Rectitude* of the *Will*, influences our *Lives*. And in this *Sense* only has the Author spoken of *Piety* and *Virtue* as *Means* of, and necessary to, Salvation.

He also hopes, that none will be ill-natured enough to be angry, because he has not espoused this or t'other *Sect* of CHRISTIANS; or this or t'other *Party*, *Sect*, or *Division*, of PROTESTANTS; by keeping up at all Events to the *strict* Sense of *All* the *Tenets* of *some one* of them. But this indeed was not his *View*, nor the *Rule* by which he was resolved to conduct himself; having first determined to assert as *orthodox* Principles, only such as he apprehended to be agreeable to *Scripture*, *Reason*, and the *Nature of Things*; and only such to be *erroneous*, as he believed to be *contrary* to, or deviating from, those *TESTS* of *Truth* and *Error*, without Regard to any *Sect* or *Party*.—This being his *designed Standard*, you will say that when he *adhered* to what some hold, and *opposed* what others as strenuously *espouse*, it was

was not with an Eye to *favour* the one, or *offend* the other; and he believes none can reasonably be displeased at those Things.

As to the *Performance* of the Work with respect to *Diction*, *Style*, and *Method*, the Author is sensible of many Things, which he could wish were now in his Power to alter: Yet these are for the most Part rather *literally* erroneous, than *sentimentally*; and of which some are marked in the *Errata*; others left to the Reader's Indulgence. Nor are those *Errors* altogether of the *Press*, but many of them his own *Mistakes* through *Hurry* and *Inadvertency*: For notwithstanding that last *Summer* and *Autumn*, he had some Months Respite from Business, yet, as all the Work (except a Sheet or two) was printed long before, but the *Publication* stopped on Account of a particular Engagement of his to that Purpose, with his Printer in *London* (as hath been already offered in *Advertisements* by him as his Apology to Subscribers) he had, during that Time which gave him *Leisure* to look through it, only an Opportunity of seeing some Things that gave him Pain. He means, that he had only an Opportunity of seeing some Things which escaped the *Press* and himself, without being in his Power then to amend. But indeed, as before observed, they are chiefly Matter of *Expression*. For he is not yet sensible of any erroneous *Sentiment*, but if ever he be, the asserting such, could not give the Pleasure he will have to *retract*. And he shall thank the friendly Hand that points out his Errors, with the same Spirit that he *intended* to shew those of others.—He has indeed the Consolation to think, that none will so soon pardon his *Faults*, as those that are *best able* to discover and correct them. And to them
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xviii INTRODUCTION.

alone does he apply for Indulgence; since he is altogether regardless of the Opinions of those, who rashly censure from *Ignorance, Envy, or Malice.*

HE meant to do good; and did his utmost, as far as his *Leizure* and *Judgment* would allow, to execute his Intention. Therefore is persuaded that every *generous Reader* will over-look the more trivial Faults of *Style* and *Expression*, (which the *Limæ Labor* alone prevents) for the Justness of the *Sentiment* (if found so) and the Goodness of the *Intent*.

HE would willingly observe, that through the whole he endeavoured to keep from the usual *dryness*, and *positive, ill-natured*, Stiffness of Controversy:—Tho' indeed, it is perhaps impossible to be quite free from it; since *Controversy* is a difficult and disagreeable *Specie* of Writing. He likewise chose not to perplex the Mind by *splitting of Ideas*, (if we may so term it) but rather to integrate the Thoughts, with Intent to swell the Idea to a more perceptible Bulk.—How far he has effected what he aimed at in this Particular, the Reader must judge.

WHEREVER he presumed to offer such Thoughts of Things, as he has not found warranted by the *Authority* of others (tho' its probable they may, notwithstanding that he never chanced to meet them; since *there is nothing new* [unless *Method*] *under the Sun*) he hopes they will be indulgently thought of. Of these he may particularly mention his Notions of *Conscience*; of the State of a Soul in Bliss; and of our *Figuration* in such State after the *Union of Soul and Body* at *Judgment*.—If the *learned Reader*, be convinced that he is *essentially* wrong in any of these Thoughts,
he

he would do a kind Act to *inform*, in order to *correct*.

INDEED, if numerous Faults appear in it, the Reader would certainly be sparing in his Censures of them, did he know the *Hurry* and *Inconveniences* that attended the running it into the Form, it now stands.—Yet he is sensible that this is a *bad Apology* for Faults, tho' it be certainly a *true one*.—He assures, that the *Hurry* was such, occasioned by Reasons *unnecessary* to mention, that the Thoughts which take up several Pages, never could get a Revival between their warm Dislodgment from the Brain, and their Sufferings in the Press. Nor can he think, if these Things be considered that *Correctness* can well be expected--- And especially when his further Embarrassments be considered. When the Reader kindly views him, with a considerate Eye, hastening with an unframed Mind, from a *Brief*, a *Bill*, *Supplico*, with the long Train of *Et cæteras* that swell the Law's perplexed Volume, to *Divinity*; when he considers, that every where *Genius*, *Experience*, and *Judgment* meet; these are Difficulties in some Degree insuperable, but where *wanting* can the Lump fail to be *motley* and *undigested*?

HE shall dispatch the Reader to his *rugged Task* by confessing ingenuously, that however some *moderns* may have Reason to plume themselves *publickly*, or indulge an Opinion of themselves *privately*, from a Sense of *Merit*; yet none he believes, ever *exposed* their *infant Thoughts* more *unconfident* of Success, more *unconscious* of Merit than he does. If it brings either *Fame* or *Profit*, it is more than he is yet sensible it *deserves*, or ever *expected*; but if *Disgrace* or *Loss*, it is worse than the *Goodness* of his *Intention* could fear.

ERRATA

For *David*, p. 10, left l. read *Moses*; for *Practice-Discipline*, p. 21, l. 9, r. *Practice and Discipline*; and the same l. for *is*, r. *are*, and for *hath* r. *have*; p. 79, for *— Her Friends*, r. *These Friends*; p. 218, for *— I was*, r. *I was*; p. 235, l. 35, for *Dandalus*, r. *learn*; for *infinitely*, r. *infinitively*, throughout the work.

THE MORAVIAN HERESY.

CHAP. I.

SECTION I.

The Moral Part of the Law, not abolished by the Gospel. — Repentance had an efficacious Virtue at all Times, yet no absolute Term of Salvation, till by the Gospel. — The Law of Grace is an Amendment and Exaltation of the moral Law. — The Externals only abolished. — Why they should. — Principal Objections of Contemners of the Law answered. — The Duty of a Christian abridged by Christ to two Points. — These two by Analogy center in one.

OUR Ability to propound some certain End to what we do, or intend, is one of those distinguishing Marks that give reasonable Creatures a Privilege above the Brutes. And as our Years encrease so should our desires for such End to all our Acts, as tends most to the Glory of God,

to the good of our Fellow-creature, and to our own real Advantage. Yet,

NOTWITHSTANDING that we have such *Abilities*, and that such a Conduct must be *wise* and *necessary* in human Agents, there are, as Consequences of our Fall, certain Weaknesses so inherent to us, that we seldom, if ever, *continue* to perform what right Reason and the Nature of Things discover to be *necessary*, for bringing such our latter *End* to an happy Conclusion.

As the God of our Nature is a *benevolent* and wise Being, he *knew* our Frailties, *wish'd* our Good, and therefore burthen'd the *Memory* only with ten short Precepts or Commands; which clearly comprise the Heads of our Duty. And he told us — *do this and live.*

But as his *Justice* could not allow an *opposite* Change in his original Plan, he said— *As I live the Soul that Sins shall die.* Here was, indeed, a severe Sentence to Man, but a just one in God. For Man was here bound to a *sinless Perfection*, to fulfil the *Terms* of Salvation, under the Law; which from the Corruptions of his fallen Nature, could scarcely be: So irresolute and impotent a Creature is mere unassisted Man, in Point of Duty. But the *Wisdom* of his Creator had, from Eternity, reserved a *Means* to ease his Creature from this Hardship, without Violation of his Justice.

Justice. And he therefore gave his *only Son* as the only Person that could, by a *sinless Perfection* of Life, fulfil for us, as our Representative, the Strictness of this Law.

HIS Son accordingly did fulfil the Strictness of the Law, died for our Sins, and freed us from its *Curse*. I say freed us from the *Curse* of the Law, but not from the *Observation* of it, as a *Rule of moral Duty*, though we be so freed from its original Penalty, (which was Death) in Case we disobeyed:---For Christ paid all our Debts in that Respect to the Father. But notwithstanding that he thus paid our Debt by dying once for all: Yet he came to fulfil the Law but not to destroy it.

It will then be, no Doubt, objected, as it frequently is, by Contemners of the Law, how Christ could institute a new Law without abolishing the old. The Answer is clear.

The Mosaic Law, as far as it was *cere- monial* or *judicial*, that is, with Regard to the positive *Externals* of Religion, or the *Property* of Man and Man, is not in any wise to be considered as a Christian's *Rule of Duty*, and the Law is so far abolished. But these Parts of the Law were, in some Degree, of political Intent, though dictated by God, partly for the Good of his People, partly from his own Will: to punish them, and for other special Reasons. Yet they were not, indeed, the *essential* Parts.

of the People's Duty, even under the Law, (though the Priests and Bulk of the People mistakenly thought they were) as the Tenor of the Prophets Preachings, their Reproofs and Exhortations clearly evince. But it is the *moral Part* of the Mosaic Law that is necessary for us to observe as a Rule of Duty, that is, such Part of it as was intended to explain more clearly the Law of Nature *written in our Minds*; and which more positively enjoined the Observance of it. And this we find was the essential Part of *their Duty*, and the Part for which (even by their Law) no *material* Sacrifice could atone, no *temporal* Oblation could suffice: Because a Breach of this Part of the Covenant of Works, pointed an Abuse to divine Majesty, did so under the *Covenant of Nature*, and does the same under the *Covenant of Grace*. It is impossible it should be otherwise, and is Folly to think the contrary. For, though by the Mosaic Law there were certain Sacrifices and Oblations, together with Payments of Counter-value, and certain Modes of exterior Conduct, that were judged to be sufficient Atonements for Breaches of the ceremonial and judicial Parts of the Law, yet there were none that could atone for the Turpitude and Guilt of moral Sin. For which Reason *Isaiab* says, ---i. 10.---*To what Purpose is the Multitude of your Sacrifices to me? Saith the Lord: And then gives a Catalogue of those Things*
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that please him. And *Micah* to the same Purpose, the vi. 7.---*Will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oil.* But in the eighth Verse he shews what God requires, what is, and must be, eternally pleasing to him :---*He hath shewed thee, O Man! what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* This is, in fine, the Substance and Sum of our Duty, under the Law of Nature, Law of Works, and Law of Grace, and this must, and should be a Christian's *Rule of Duty*, and is as *indispensably necessary* under the Gospel, as it was under the Law. And with Respect to this Part of the Law, the Gospel is only an Amendment and Confirmation; for that ever was, is now, and ever will be, the invariable Duty of human Agents. The whole Gospel-tenor confirms this Truth; because Christ only explained more fully and positively our Duty in that Point. Shewing, That it is not the Blood of Bulls or Goats, or any *material Offering*, or external Conduct, that is pleasing to God, but the Simplicity of the Heart. For *God, being a Spirit, must be worshiped in Spirit and in Truth*: ----And this, in Substance, was no new Doctrine.

CHRIST called Men to Repentance; even this was no new Doctrine; for the Prophets perpetually did the like. We find *Isaiab*
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in the i. 16. after telling the People of their Crimes, and saying *their Hands were full of Blood*, (which is the Inlet to Repentance : For Repentance supposes a Crime to have been committed) exhorting them to Repentance :---*Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, &c.* Is not this calling or exhorting to Repentance ? *Cease to do Evil, learn to do Well.* Are not these the very Principles that compose Repentance : “ To forsake Evil, and “ adhere to Good” ? When done from a Sincerity of Mind, which is meant by the Prophet. Where then is the Novelty, in calling Man to Repentance ? None. Nor was it a Novelty that Repentance should be acceptable to God, or a Means of reconciling an Offender to him : *Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson they shall be as Wool.* Isaiah i. 18. Here the Prophet, to inculcate this weighty Truth the better and more pleasingly, repeats the same Thing twice in the same Verse ; with a Variation of Metaphor. Because, indeed, Repentance ever was, is now, and ever must be, the only Balsamick in Creature’s Power to heal a Wound in Duty. For, *A broken Heart, and a contrite Spirit, is a Sacrifice which God never despises.* It would be incongruous with his Nature to despise it. Therefore the calling Men to Repentance, and its being a Means of Reconciliation was no Novelty. Yet,

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REPENTANCE is the *great Indulgence* under the Law of Grace, which was not under the Law of Works? for though Repentance (as before-mentioned) was at all Times the *most effectual* Means that Man could take to avert the Wrath of God for any Crime; yet it never was instituted as an *absolute Term* of Salvation, an *infallible Condition* of Acceptance, but under the Law of Grace. Before, it was in the Option of God to pardon or punish the Offender as seemed most agreeable to his Will; it being never instituted as a Term of any Covenant; but by the Covenant of Grace it is; and therefore *must* be available, when truly performed. And in this Respect, the Gospel is a *new* Covenant, more certain, and more indulgent, than the old; and a new Law, though it doth not, in that Particular *destroy* or *abolish* the old, according to the Text before cited. Nor indeed doth the Law of Grace destroy the Mosaic Law in any ESSENTIALITY, as might be readily shewn, if it was not my Intent to confine myself here to a mere summary Answer to this principal Objection made by those Contemners of the Law amongst us. The Law of Grace is an Amendment of the Essentialities of the Mosaic Law, an Exaltation of its Principles, and an Adaption of them to the Spirit of Christianity.

It will be now asked; "What are the
 " Parts of the Mosaic Law that are abo-
 " lished?"

“abolished?” The mere *ritual and ceremonial* as also the judicial or mere political Parts. And the Reasons why these were instituted in the Manner they were, and abolished by the Law of Grace, are probably these following.

1st. The ritual and ceremonial Parts, were those that consisted in mere External, and religious Modes of Worship. And these were very numerous, and positively prescribed by the Law; as the Books of *Deuteronomy, Leviticus*, and other Parts of the Old Testament circumstantially declare. Why they were instituted, was probably to be a Yoke and Burden to the *Jews*, whom God found to be naturally stiff-necked, rebellious, and inclined to Idolatry, immediately after their Deliverance from *Egypt*. As also by this Strictness and Multiplicity of Ceremonies to render them *notably* a distinct People from the rest of the World, in order to facilitate human Faith, when the *Messias* would come, whom the Prophets agreed would be, according to the Flesh, born of that People. And lastly that the Sacrifices, &c. instituted by that Part of their Law, which were, no doubt, Symbols of the Appearance, Sufferings, Death, Resurrection, and Ascension of Christ, might serve as Mementoes to keep the People in perpetual Thought of, Faith in, and Dependance on, *the Promise*. For
as David exalted the Serpent in the Wilderness,

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11.

ness, to heal all those that beheld it, so *the Son of Man* was to be exalted to heal all those that beheld him with an Eye of Faith.

2dly, The *judicial* Part of the Law, was that which referred to the Preservation of the Property of each Individual; politically adapted to their Situation and Circumstances, and was, no doubt, instituted for that Purpose; as also to enforce and perpetuate the Principles of Justice and Truth. Therefore this Part of the Law, was partly of civil, and partly of moral, Purport. And why these ceremonial and judicial Parts of the Law must be naturally abolished, by the Coming, Sufferings, and Death of Christ, are

3dly, These. All Symbols must be naturally superseded, and of no Effect, when the Thing they are designed to represent appears. Therefore such Parts of the Jewish Rites and Ceremonies were naturally abolished. And such Parts as were perhaps designed to facilitate our Belief in the Messiah, and strengthen the Prophecies concerning his Birth, must be likewise no longer of *necessary* Duration, since the Intent of them was answer'd: They were in that Respect of no further Use; and were therefore abolished of Course. The Parts of their Ceremonies that were supernumerary and intended as a Yoke to them, could not properly affect us, because we are not of them; we were STRANGERS that embraced the

Law

Law of Christ, and subjected ourselves to his Dispensations under the Gospel. Therefore our *Yoke is easy and our Burthen light* ; and that Part of their ceremonial Law is also abolished as to us.

As to that Part of their judicial Law that was merely political, it can be of no Concernment to us, and is also abolished. But that Part of it which was of moral Purport, to wit, that regarded the Principles of Justice and Truth, was not abolished, but was adopted by Christ, as Principles of the Christian System, explained by him, and adapted to the Gospel Spirit. Thus we clearly see in what Respect the Law is abolished, and in what Respect it is not. For the moral Parts of it cannot be abolished, but must be of eternal Duration. Therefore, when the Scriptures speak of our Freedom from the Law, they mean such Parts of the Law as we have mentioned ; and when they say that *the Law is good, that Christ fulfilled the Law but did not destroy it*, and such like ; they mean the *moral Part* thereof, as sufficiently proved. Wherefore upon the whole its clear, that notwithstanding the old Law was not abolished in Essence and Substance ; yet the New might be, and was, instituted upon a very rational and just Foundation. The whole Essence of the old, being adopted, received and suited to the Plan of the New. Wherefore I think this a sufficient Answer to the principal Objection so frequently and strenuously

strenuously urged :---*That the new Law could not be instituted if the Old was not abolished.* And they think themselves supported in this by several Parts of Scripture. Because what is called the Mosaic Law comprized the *ceremonial, moral, and political* (or judicial) Parts of the People's Duty ; and therefore the Apostles, particularly St. Paul, in arguing with the *Jews*, on Purpose to inculcate and exalt the Power of Grace, and to depreciate and abolish their Externals and ceremonial Fooleries, generally mentioned the Law indiscriminately ; saying, *The Law ; the Law of Works ; the Law of Moses, &c.* without distinguishing, each Time, what Part of the Law he opposed the Gospel to. And this weak Men mistake ; and do urge by Virtue of these Authorities, " That, by the Law of Grace, " *the whole Law of Moses was abolished.*"

FROM what has been offered, we find that Christ eased us from that Part of the Law, which was *burthensome* to *Jews*, and *useless* to *Christians* ; as also from the Guilt of original Sin under which all remained until he quite paid our Debt to the Father. For this Reason the Father *committed all Judgment to him*, and gave him a Power to enjoin a new Law on us, as the Condition of Salvation, lest, from a Sense of Security, we should become reprobate. And this new Law was not in any wise contrary to the Old, (as

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already

already proved) but differing with Respect to the *Manner* of Obedience. For the former, being a *Law of Works*, required, as before-mentioned, *perfect* Obedience, the latter, being a *Law of Grace*, requires but *Sincerity*. That is to say, to fulfil, as much as in our Power lies, the moral Part of the old Law (it being still our Rule of Duty,* but more spiritualized under the Gospel) and where we commit any Act that is contrary to this Rule, then, instead of certain Death, which by the old Law succeeded Sin, we have shewn that by the new, *Repentance* is instituted, as a Restorative, to reinstate us again in Favour, to purge our Crime, and to bring us again to what Christ esteems a State of Righteousness.

HERE we may at one View see the *mean Difference* between the old Law and the New,

* Here the Moravians greatly err: They hold that they are not only freed from the *Curse* of the Law but from all *necessary Observation* thereof. For that as Christ died for the Sins of the World, and (as they hold) abolished the Law, it is not *necessary* in us to consider the Law as any Part of our *Duty*: The only Duty of a Christian, *according to them*, being no more than simply to believe, that Christ *so died to save the World*. For, say they, the moral Acts of a Believer are not *Acts of Duty* that are necessary to give him a *Share* in the Merits of Christ, but are *Acts of Love*, which he is excited to pay the *LAMB* for the Salvation already secured to him, if he will *but unfeignedly* believe it to be so. Thus every good Act of a Moravian is not from a Sense of Duty, but from a Sense of Gratitude.

New, which is, That by the *Old*, if we committed Sin, we had no *Remedy*; by the *New*, if we transgress there is a *Cure*, by Christ instituted, and by Grace conveyed, if we will but afford our own Assistance in the Act: And this is, I think, as much as a reasonable Creature could wish for.

IN the next View we shall see the Sum of our *Duty* under this new Law, as given most clearly and judiciously by Christ himself, in two short Precepts, or Commands. And we will find, on this View, that it is no more than an Abridgment of the *Old*, adapted to the Spirit and salvatory Disposition of the new; and really were it otherwise, there would appear, at least to our Reason, something derogatory to the strict Justice, we must expect from a God: But when not, the *Amendment*, without *fundamental Change* in the original Plan of God, is a most glorious *Display* of infinite Wisdom. Such Abridgment, such Amendment, without fundamental Change, are clearly seen in those Words: *Love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind; and love thy Neighbour as thy self.*---On these hang the Law and the Prophets.

THIS is the whole Duty of Man, as well to his God, as to his Fellow-creature. The Spirit and Essence of the whole Scriptures, extracted as it were to these two particular

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Points; and no doubt, reduced so on Purpose to bring the whole under View at once, for our easier Comprehension.

LIKE a skilful Master in *Geography*, who gives us, in proportional Lines, a Picture of this whole Earth, on a small Body, perhaps not two Feet in Diameter; and by this skilful Diminution, gives those of weaker Abilities an Opportunity of seeing the Situation of its *Parts*, their Distance and Vicinity. Because, being thus brought to one common Point of View, it gives the Beholder one simple and unmixed Idea of the *grand whole*.

As the *first* Table of the Law comprized our Duty to God, and the *second*, our Duty to one another, nothing clearer, than that Christ designed these two Precepts as a judicious and clear *Abridgment* of the *whole Law*. As also that it was a more direct Answer to the *Pharisee*, than if he had united both in one Precept: Though in Fact they must, from their Nature, and the Dependence of the *second* on the *first*, be united, but not commixed or blended. I say it was a more *direct* Answer:---The *Pharisee*, having asked *Which was the great Command of the Law?* The first and great Command being, no Doubt, our Duty to God, which the first Table contained, was the most direct Answer that could be given. For had Christ united both, which their Nature allowed, it would be an *indirect* and
improper

improper Answer; (because more than the *Pharisee* required) according to a well-known Maxim :---*He that proves too much, proves nothing**. And from a Parity of Reason, He that answers too much, answers nothing. But,

In order to inform the *Pharisee* more fully, and to compleat the Work for Posterity, he freely gave the *Pharisee* the Substance of the second great Command, which was the Purport of the second Table. And to shew their Dependence, and that the second does relatively center in the first, Christ sayed :---*And like unto it is the second, &c.*

If we truly love God, we will, nay must, love our Neighbour; because he requires it of us. And this seems to be the Sense of the inspired Writer :---*He who loves God, loveth his Brother also*. For our Care cannot be more to please him we love, by doing what he requires, than not to displease him by doing what he forbids†. And this

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necessarity

* *Enimvero, qui multum probat, nihil probat.*

† Love may be truly called the *Sun* of the Passions. When it assumes meridianal Heat, it absorbs all other Passions, or lesser Fires of the Mind, as it were sucking in the whole Faculties and Powers of the Soul, within its Activity. Why is the Force of the Passions thus abated by Love? Because Nature designed it as the *Spring* of human Actions (it being never criminal but when abused by pointing it to improper Objects; or by Excess in Application) and by thus taking in the Force of others, it acquires the greater Energy to promote

necessarily takes in the whole Purport of the second great Command: Yet both Commands, and consequently the whole Scriptures, center in one *Point*, one *Principle*, one *Word*, nay one *Syllable*, viz. The Point, Principle, Word, and Syllable---**LOVE**. Love whom? *God and your Neighbour:*

promote the Pleasure of the Object beloved. Thus we see that the *creative Scheme* of the Almighty, is in this Respect, truly worthy of *infinite Wisdom*, infinite Goodness! If all answered the End of their Creation, there could be no jarring Principles subsisting in Society, Nothing but an eternal Altercation of Love from Man to Man could be seen. *All Nature* would unite in the tender, but powerful, Bond of Love:—For indeed this Principle is observable in the Animal and vegetable Worlds, but suited in lower Degrees to their lower Natures. All Things having some certain Proclivity to Things of their Kind. And no doubt but *Horace* had this Truth in View, when, with his usual Elegance in describing a Shade, he emphatically says:—*Umbram hospitalem consociare amant ramis*: Which I shall not attempt in English, since it must lose all its Beauties by a literal Translation.

I have said, that if we *truly* love we shall ever study to promote the Pleasure or Satisfaction of the Object beloved. The Reason is clear. Because the *Action* by which we endeavour to give the beloved Object Pleasure, is the *Means* to unite us to the Object either *ideally* or *really*, and is commonly the *Means* of both. It is *ideally* whilst we are in the *Action* designed to give the Object Pleasure:—In Regard, that during *that* Time the *Object* engrosses all our Thoughts, and its *ideal Presence* fills all the Receptivities of the Mind, *otherwise* we could not be so warmly impelled to *Action*, as People generally are, when unfeigned Love is the Cause. Thus our Endeavour: to please the Object

bour. For which Reason the Scriptures are full of the Recommendations of Love. It is like the *Focus* of a Glass; that collects all the scattered Rays of Light, which fill the whole horizontal Space whereunto it's levelled.

we love may be called the **TYE OF UNION**, between us and the Object; since such Endeavours ideally unite us, until they can procure us a real Union. And this Reaching out of the Soul, or *Tye*, the French Poet thus describes:—*Lorsque l'on aime comme il faut, le moindre éloignement nous tûe; et ce dont on chérit la Vie, ne revient assez tôt.* When a Person loves as he should, the least Separation is uneasy to him; and that which he is so fond of seeing, can scarcely come Time enough.

SECTION II.

THE foregoing Sketch we ventured to give as a summary View of our State under the Law and Gospel, the *mean* Difference between both, and the Duty required of us, as *necessary* to Salvation under the latter. But when we come to treat of these Matters under proper Heads, a more clear and full Satisfaction shall be attempted.

The Confusion that is already made, and likely to be, in Religion, not only among us, but through the Christian World, by the growing Sects, for whose Good this

Tract

Tract is designed, gave Rise to the foregoing Thoughts. And I must think, that it can give but small Honour to the Cities or Kingdoms that encourage not only a Foole-ry but Wickedness in Religion. Because it does not barely argue a Corruption of Manners, but also a Weakness and Levity of Mind that is discommendable.

THESE Sects, upon their first Appearance in these Kingdoms, seemed (as far as I can learn) to be one People. But their Heads disagreed; and divided themselves into two Parties. The one ranking themselves under the Banner of Count Zinzendorf, as their Bishop and Head; the others under that of Mr. *John Wesley*. (Though he be modest enough to say that he is but a Fellow-labourer with his Brethren, *C. Wesley, Whitfield, Swindel, Williams, Seward, &c.* Yet, if we can give them any Head, I think he is their Chief.) The first go by the Name of *Moravians, Brethren of the Unity, &c.* &c. but teach *Antinomian* Principles; with some others of their own Invention, and some which they gleaned from several exploded Heresies and Heterodoxies; of all which they make a most confused, uninforming, Heap of, I must say, Nonsense and Wickedness. To support these Assertions, I refer the Reader to the Proofs in the first Appendix.

Mr. *Wesley's* People distinguish themselves by the Name of *Methodists*, and pretend to be no other than Protestants of the established

established Church. But indeed their *Doctrine* and *Practice* does not exactly square with the established Church: Tho' their principal *Tenets* for the most Part agree with it. They fly some Pitches higher than the established Church, and border on several of the present Moravian Principles. Their *Practice-Discipline* is, I think, the same with the Moravians, (or at least hath little Variation) but their *Doctrine* is not the same. In short, their Doctrine is neither Protestantism as now established, nor Moravianism:---For altho' the Ground of their Doctrine seems to be Protestant Principles, yet the Wildness of their Practice, and some strange Scions grafted by them on this Protestant Stock, are strongly tinged of Error. They are raised by the *Lever* of Enthusiasm, several Degrees above the Standard of true Reason, and the Evangelical Sense of the Gospel. Their Follies, with Respect to mere Flights from the Force of Enthusiasm, are fully exposed in a Tract intituled, *The ENTHUSIASM of METHODISTS and PAPISTS compared*. Therefore would refer the Reader to that Book, or to their own Writings for a Picture of them in that Way; and for a Specimen of their *more rested* Errors, I refer him to the 2d Appendix of this Work, where I have attempted to *prove* and *refute* them; as fully as the designed Length of this Tract will admit.

I MUST

I must confess that I think it a Pity that Mr. *John Wesley* should be carried away from himself by such Flights: For *Enthusiasm* is a *Distemper* of the Mind. He breaths through most of his Writings an Air of *Sincerity*, and *Meekness*, which I cannot, with like Truth, say of some of his Fellow Labourers whom I need not name, being *remarkable*, for virulent Brawlers, very Scolds: Nor is this Remark groundless or untrue; as the whole Tenor of their usual Conversations, Conduct, Journals, Appeals, Sermons, and other Writings convince.

THE Moravians being the more dangerous, subtle, and powerful Sect, and I fear will be the more obstinate, I shall treat of them first. And where the Methodists agree with them, I hope to shew it in cursory Order as I proceed, till I come to the 2d Appendix, where Methodism shall be more specially considered. The Moravians are an old, exploded, obstinate Sect, of Hereticks; who revived several Times in different Places since their first Rise:---But the Methodists are of short Date, having had their Rise a few Years ago, under the Influence and Government of the present Mr. *John Wesley*, and others of his Contemporaries, and I hope will die away when he himself will; or when he, otherwise, may perhaps, decline this weak Cause from Conviction or other happy Reason:---For
Enthusiasm

Enthusiasm is but a Fit.-----The Moravians are not easily rooted from amongst us. For notwithstanding, they may droop, the next enlivening Ray of Opportunity, will make them spring up as before. But not directly *the same*, for in each Spring of their Rise they commonly bring new Liveries of Novelty with them: Variation being the Genius and Characterstic of that *Self*. Besides they have a most insinuating Manner of worming themselves into the People's Favour.

I would not have the Reader mistake me, and think I forbode their Prosperity: No, I have a better Opinion of the good Sense, and Morals of my Countrymen; but I would only intimate, that it is no easy Task to work their poisonous Principles clearly out of the Minds they once possess. Therefore the greatest Success that can be expected, by exposing or refuting their Principles, is to prepare and guard the Innocent from the subtlety of their Attempts; from the couched Poison of their Principles, under the seeming Sanctity of a puritanic Stalk, a faintish Look, a quaint Expression, and austere Conduct of Life. And perhaps to reclaim some of those that have been caught by these false Trapings of Religion, and that are not yet quite hardened. But such as are, I have little Hopes that any Thing which can drop from my weak Pen, will affect them: Unless to raise their undeserv-

ed Anger against me, for attempting to do them Service: Which I know to be too often the Case.

SECTION III.

BEFORE we proceed to give an Account of the Rise and Progress of the present Sect of *Moravians*, let us see from what heretical Stock, *according to their Principles*, we may properly draw them. Their own Accounts of this are various. Sometime they pretend to derive themselves from the ancient *Waldenses*, * at other Times they say that they have been a little Body of religious Protestants, known during the Sixteenth and Seventeenth Centuries § by the Name of *the Brethren of the Unity*, to distinguish them from a Sect that lived near them, called the *Unitarians*. And at other Times say they are descended from the ancient Stock of the old *Bohemian*, and *Moravian Brethren*, who (they say) *Sixty Years before the Reformation*,

* See Preface Page 4, of a Tract written against the *Moravians* by the Rev. Mr. Tennent of *New Jersey in America*.

§ See the Preface of a little Tract, Page 3, written by one of their Bishops in the high Dutch, translated into English and printed in *London*, 1542.—Entitled *A Manual of Doctrine*, &c. and recommended by most of their Bishops, Elders, and Deacons.

sion, have been a little Evangelical Church, and so remained. ¶

As they pursue their usual Strain of Uncertainty alike in this, as in doctrinal Tenets; and as they never attempted to give the World any rational Satisfaction in that Point; and that the most authentic Historians are against them in most of their Assertions concerning it; we shall therefore in order to support the Truth of the Account we mean to give of their *Rise* and *Progress*, and to improve, as well as satisfy our Reader, endeavour to shew that they are an Aggregate of many heretical Sects. A Consolidation of Heresy collected from various Heresies. And that the *truest* Account we can give of them, is to derive them from the Ancient *Antinomians*, otherwise *Islebian*s, &c. For that they hold all the principal Errors of the *Antinomians*, shall be in the Course of this Work shewn.

AND therefore Antinomianism must be of Course an Heresy made up of many others, since the present *Moravians* are so. For if I prove that the present *Moravians*, do hold *all* the *principal* Errors of the *Antinomians*; and that notwithstanding they have gleaned some Tenets from various Heresies, yet *agreed* with none of them so close as with the *Antinomians* (holding *all* their Principles) I know not

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from

from what Stock of Here ticks, or Opinionists, whatsoever, (which Church History takes Notice of) that they should be so properly drawn from, as the *Antimonians*. They deny the Law; therefore are *Antinomians*. But besides that Tenet, which constitutes the Name, they hold all the *principal* Errors charged against the *Antinomians*, in their last Rise particularly: For they had several *Flourishes* then which they did not shew in their first Rise: And they have many new Touches now, which they had not even then. Indeed I know not how they can with any Propriety be called *MORAVIANS*. Its true, I believe that they began to peep this last Time, and raise their Heads in that Country. But we find that they seemed to revive as soon in the Village of *Hernbuth*. For which Reason the Hollanders call them *Hernbuthers*. They don't know them by the Name of *Moravians*.

THE Assertors of this wild Doctrine are perhaps of all Countries in Europe, but where they dare not go. For which Reason I can't think they should properly receive a Name from any particular Place, but, from the *Doctrine* they teach. This we find was the Mistake of some cursory Writers of the Sixteenth Century, who called them *Islebiens*; Because their Founder *Agricola* was a Native of a Town called *Islebe*. But the Writers of Authority gave them

them a Name that might properly be applied to every Assertor of that Doctrine throughout the World: For as they found them becoming extensive and numerous, they thought it unfit to limit the Appellation, by which they were to be distinguished, to the little Locality of any Town, City, or Country; and therefore called them *Antinomians*, because they denied the Law. Its true tho' different Names, may confuse and mislead Posterity (for which Reason a Writer should be careful to make a true *Choice* of them) yet we know they cannot alter the Nature of Things.

THE present Sect were the same 200 Years ago by the Name of *Islebiens*, *Antinomians*, &c. that they were about 100 Years ago, by the Distinction of *Antinomians* only; (it being then their fixed Name) and the same that they are now, by the Names of *Moravians*, *Hernbuthers*, *Cennickists*, *Swadlers*, &c. &c. (those *Variations* inseparable from *Enthusiasts* of every Class, excepted). But I think they should be called by their proper Name; which they endeavour to avoid more than any other. For nothing offends them more than to say they are *Antinomians*. For this Reason when Mr. John Wesley applies this Name to them in his 1st and 2d *Dialogues*, between an Antinomian and his Friend; the Moravian Friend, grows angry and says--- I think, the giving of scandalous Names,

has no Warrant from Scripture. And immediately after shews what he called scandalous:---*You called me Antinomian.* F. *What would you have me call you?* A. *A Preacher of God's Righteousness.* F. *What do you call me then?* A. *A Preacher of inherent Righteousness.* Thus we see how much they hate their proper Name, and how eager they are to assume different Appellations to perplex not only the present, but all future Ages: Which has been their Practice at all Times; as shall be sufficiently shewn.

ALTHOUGH I make the present *Moravians* the same heretical Sect with the ancient *Antinomians*; yet I shall not affirm that the present *Moravian Heresy* is, in all its Branches, the ancient *Antinomian Heresy*. That is, I shall not say that the present *Moravians* hold no more, nor other Principles than what the ancient *Antinomians* held; for, on the contrary, I am sensible they do; yet they still retain ALL the principal *Antinomian* Errors. And the *Antinomian* Errors are *their* principal Errors. Therefore I think they should be properly derived from them. And I believe every candid Reader will think it impossible, from their *fundamental Maxim*, by which they allow themselves the *Liberty to amend**, (that is to say *change*) that

* See the Title-page of the aforesaid *Manual of Doctrine*, where this, their *principal Maxim*, is inserted.

that the present *Moravian Heresy*, should be *identically* the same Doctrine, perhaps, in a Year hence that it now is :---Unless in some *certain Fundamentals*, which they, no doubt, at all Times maintain.

ANOTHER chief Reason, why they are so apt and liable to Change, is, because they have no *certain, regular, CONFESSION OF FAITH*, (at least that ever I could see on strict Enquiry) nor do ever give to the World the Principles of a clear systematic Doctrine; or do pursue any *certain ORDER* of FAITH, but each ignorant Enthusiast, *at Liberty* (provided he does not fly wide of the usual Key, or Strain, nor of some fixed *Fundamentals* as before reserved) to impose these *Dictates* of a disordered Fancy, as *pure Doctrine*, under Pretence of being the Issue of a supernatural Spirit. Then, I say, that these Things considered, it is impossible that it should be *directly* the same Doctrine, at the same Time in *different* Places, and under the Ministration of *different* Teachers; without such remarkable Variations as would, by some Christian Sects, be deemed *capital Errors*.

I HAVE said, that they "Have no *certain, regular CONFESSION OF FAITH*": Yet I am sensible they have published,

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having

certed in these Words: (*Reserving a Liberty to alter and amend again, what at any Time shall be found needful.*)

(having seen) what they call *their Manuals of Doctrine, Christian Doctrines, &c.* But I humbly insist that not one, or all of them together, can be called *regular*, or *certain*. And for the Truth of this, I appeal to every cool, unprejudiced Reader that hath seen these Works. Nor is this barely my Opinion, but the constant Remark of every Gentleman of Candor and Judgment, that read them. They are neither *Confessions*, nor *Expositions* of Faith. For the only Guess a Reader can make at their Meaning, is by the Question * they propound : And before he can make this Guess, he must have some Knowledge of their Doctrine. Because the Answer made, is always some Scripture Text or Texts, And if the Text does not chance to have Words enough sufficient to make a full Answer to the Question put, then the Sense is defective ; if too many Words, then do they disconnect the Tenor, and confound the Sense, in order to swell the *Question* to answer the *Text*. And when they are at a Loss for a Text to support the Question put ; it is usual with them to traverse the Scriptures from Place to Place, till they find some Text (either in the Law, Prophets,

* This they confess themselves.—See the 17th Page of the Preface to the before-mentioned *Manual of Doctrine*, where the Author says :—“ That the Mind “ of the Church, *which indeed is contained in the “ Questions, might appear the clearer*”.

phets, or Gospel ; the Canticles, Apocrypha, or Revelation, no great Matter which: As they *seem* to think) the Words whereof can bear straining to the Pitch they would willingly rise to in the Answer: Though perhaps the natural Meaning of the Text they thus offer, and the Question they put (though the Words seem to answer well enough) are frequently as *different* as red and green, and sometimes as *opposite* as black and white.

As a Specimen of this their *doubtful* and uninforming Manner of Writing, I shall trouble my Reader, only with two or three Questions and Answers, which, without Trouble of *culling*, I take from the *Beginning* of the Manual of Doctrine before-mentioned. A Book that has eighteen or nineteen Pages prefixed to it, of complimentary Letters, Eulogiums, &c. in Praise of that Work. And these from *Moravian* Bishop to Bishop ; from Elders, Deacons, &c. Nay, one of these fulsome silly Things, prefixed to it, hath this Title:---*A particular Declaration of the ELDERS and DEACONS, concerning the MORAVIAN little Book of Doctrine*: Meaning this *Manual* I speak of. It begins thus :

1. *Quest.* How is it with you ?

Ans. I live, Gal. ii. 20.

2. *Quest.* Why ?

Ans. Because Jesus lives. John xiv. 19.

3. *Quest.*

3 *Quest.* Do you live happy ?

Ans. I serve the Lord with Gladness.

Pf. c. 2.

THIS is sufficient as a Specimen. And I believe no rational Reader will call this *τροπον παιδιας*, a certain *Modus*, or clear Rule of Doctrine. For one might read fifty Volumes of this Kind, and never be able to guess at the *Principles* of their *Doctrine* by it. Indeed; (as I have sayd before) if a Reader hath any Pre-knowledge of their Principles it may serve him as a KEY to come at this Hoard of Obscurity: But if not, he cannot: And it is by the *leading Question*, that you are to come at the Meaning, even then: Wherein, they say, the MIND of the Church, is indeed contained.

As I have endeavoured to get at the Knowledge of some of their Principles (by a good deal of Pains) I shall attempt to *unriddle* the above *Ree*, and shew my Reader the Meaning of them Questions, which are *the Mind of the MORAVIAN Church*. The first Question indeed I cannot; for it is an excellent Specimen, of a *Sinking of the Profound* in the prevailing *Science* of NONSENSE: Yet I will not say, it is an Exception to their honest Confessions; for, indeed, I take it to be a *true Mark* of the *Mind of the MORAVIAN Church*; since *Madness, Folly, and Ignorance* are the Sum of their DOCTRINE, *Enthusiasm* (which is a Species

a Species of Madness) their *SPRING*, and *Confusion* their *Center of ACTION*.

HOWEVER we find a Kind of magical Power in that Question, silly as it is: For we find it brings a *Moravian* to say---*I live!* Then the Meaning of the second Question ---*Why?*---is, *Why do you live?* The Answer, *Because Jesus lives.* Now we are to guess, after all this Discovery, what *Life* they mean; whether *natural*, *spiritual*, or *religious?* But since we know their Doctrine, we must conclude they mean spiritual Life. Because they hold, that every Thing that Christ possesses is theirs by *Imputation*: Without any Endeavours of their own, but to *wait* and simply *believe*. Yet they hold that even that *Belief* is not their *Belief really*, but Christ's *Belief imputed* to them. Christ's Righteousness is their Righteousness by *Imputation*. Christ's Holiness, is theirs in like Manner; and every Thing that is in Christ (except his *Divinity*, and *Peculiarities* not transferable to mere Man) and *all Virtues* which he possesses or possessed, they hold to be theirs by *Imputation*: Man having nothing *really* of or in himself. This they hold (as shall be proved, and more fully treated of in due Places;) and this is the Reason of their saying, that they live, because Jesus lives.

THE third Question.---*Do you live happy?* Here they slip away from the Gospel, and find *holy David*, a *Prophet*, in one of his

his Soul-lifted Ejaculations, saying, that he *served the Lord with Gladness!* And this the spiritualized *Moravian* must apply to himself. Now we must know their Doctrine to come at their Meaning for this :--- Which is Every *gifted Moravian* (that is those who have received an *instantaneous* Visit of the *Spirit*) pretends that the *Blessed* can scarcely excel him in the Happiness he always *feels* by Means of his *intimate* Correspondence with the *Spirit of God*, the *inward Light* that shines, and the *perpetual Serenity* that reigns within him. And this is the Reason that he must be as happy, spiritualized, and soul-lifted as *David the Prophet!* *A Man after God's own Heart!* And these, and such like are the *Parallels* they always draw. For the given Object of *Moravian* Parallel, is never less than Christ, a Prophet, an Evangelist, Apostle, or some such Men, that God for special Reasons was pleased to grant extraordinary Gifts of his Spirit to: --- Which they pretend to Share of in like Manner.

To every judicious, unbiaſſed Person, that has read the Scriptures, whence the foregoing Texts were plucked, I appeal, whether the *Evangelical Purport*, and *original Intention* of them, is, or was, to support such ridiculous Tenets as the *Moravians* assert, and endeavour to support by them? And, whether they bear (with any Sort of Propriety or Justness). any Analogy

gy to the Questions, they are falsely given as Answers to? Indeed, with greatest Deference to the more *judicious*, I do insist, that the following *Scheme*, or *Piece of Folly*, (call it as you will, both, or either,) which I shall raise on *Supposition*, would be as justifiable, reasonable, and informing, to an *indifferent* Reader, as the foregoing elaborate, recommended *Moravian* Doctrine, delivered in the foregoing Manner.

I WILL then suppose that a wrong-headed, testy *Opinionist*, should ride a stumbling Horse that stretches poor Mr. PURITAN in the Dirt. For which Misbehaviour in *naughty* DUNN, he fancies he has a Right, by the Laws of God and Man, to punish him for this Misdeed, and *vile Treatment* of his Body:---For crude Fellows, of this religious Stamp, and quaint Turn of Mind, fancy that some Part of the Scriptures supports *every Act* of their Life: Because they fancy themselves the Favourites of Heaven.

HAVING thus concluded; it is resolved poor *Dunn* should be punished; and is accordingly draged and lashed into an Horse-prison, vulgarly called a Pound, there to remain in penitential Mood, without Meat or Drink, for twenty-four Hours!

FARMER *Joseph* hears of this, and in Wrath accuses *Puritan* with Madness, Ignorance, and Cruelty, for such Treatment of a poor Beast. *Puritan* insists he is right; and that he could shew sufficient Authority
from

from *Script*: for what he did ; for that he never acted contrary to them :---It being well known that his Life was the *Square* of that *Root*---The *BIBLE*.---*Joseph* denies him. *Puritan* proceeds in the following Manner, collecting *Words* to answer his *Sense* from all Corners of the *Scrip*. without *Connection* or *Distinction*.

1 *Quest*. Hath *Dunn* misbehaved in Lodging his Master in the Dirt, and defiling his Garments ?

Ans. *He that departeth from the Rule of his Duty doeth amiss, and is culpable.*
[Here he quotes B. Chap. and Ver.]

2 *Quest*. Should he not, for such *Misdeed*, suffer in Body, and languish in Spirit : Be confined, fast, and groan ?

Ans. *All that are guilty, should be punished as the Desert of their foul Misdeeds.*
[Again B. Chap. and Ver.]

3 *Quest*. Is it not meet, that vile *Dunn* should remain in the Prison of his *Fathers* until he fully satisfy his Master for the Damages he hath wrongfully sustained.

Ans. *The Guilty shall be cast into close Prison, from whence he shall by no Means escape, 'till he pay the uttermost Farthing.*

[Again B. Chap. and Ver.]

PURITAN, being thus supported by clear *Script*. Texts to justify what he did, goes boldly up to *Joseph*, and says: Here
is

is my Authority from the Scrip. for my Treatment of *Dunn*; which you, ignorant Man! being carnal, and worldly, could not see. *Joseph* looks---Then says:----- The Scripts. you have brought, could never be given to support a Conduct, that is clearly, against Reason, Conscience, and Humanity. Vain, blind, Man! (sayth *Puritan*,) you are in Darknes, and being carnal cannot relish Things that are of Spirit, but I can, as clear as the Sun. And I will shew you as plain, as that one and one makes two, from them Scripts. that I have Authority for punishing *Dunn*, and that the Manner I have taken is that which the Scrip. directs. This is the Time! lost *Joseph*! that your Eyes are to be opened, or hence forward to sleep in Darknes, till the Avenger comes, and with ruthless Spirit, and devouring Paw, for ever consumes thy forlorn Whiskers in scorching Flames of Fire and Brimstone! Listen to this the Call by me! who come furnished with due Commission! If not I shall call these ever-blooming Greens, and withering Thorn, to witness against you in the Day you shall be thus consumed, that I laboured with you, but you would not hear. *

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POOR

* This is the common Cant of *Moravians* and *Methodists* in their Preaching. All their Works are loaded with this Stuff; therefore Proofs are needless.

POOR *Joseph*, at these violent Emotions, frightful Ideas, and terrible Expressions, stands aghast! Whilst wondrous *Puritan* thus proceeds: "The first Proof I have offered is as clear as Day. It says-----
 "HE *that departeth*, &c.---observe the
 "Word *He!* It is strong! wondrous
 "strong and clear! HE, signifies *all* of
 "the Male Kind; and you know *Joseph*
 "that naughty *Dunn* is a *Horse*. The
 "Word *Duty* too, following in the same
 "Verse strengthens this very much; oh!
 "'tis significant! For sure it was ungrate-
 "ful *DUNN's Duty* to carry his Master that
 "fed him." He likewise flies to the 2^d
 Answer, and takes it to Pieces, and perhaps makes a long Discourse upon every Word in it: Nay on some significant Syllables! The Word *all*, which opens the Text, he shews plainly that it includes Horses, Cows, and Dogs; and that several holy Men of God, among the Prophets allowed that the Word *all* included Horses, &c. He further shews, that by the 3^d Proof he is no less supported than by the former two; for that by the Words---THE GUILTY---wicked Horses like *Dunn* were meant:---For that he by Negligence, improper Emotion, and concussive Jolt, of Body, did in rude Sort, and baleful Hour, mingle his Masters spiritualized Clay with vilest Kennel Dirt! By this Discourse he puzzles, frightens, and intoxicates some
 giddy

giddy ignorant Hearers, but does not convince them ; further than by explaining away the *true* Sense and original Intentments of some Words. Yet they conclude that *Puritan* was always reckoned a learned Man, that he talks like an Angel, gives plain *Scripts*. for all he says, and clears it up so, that a Child could understand him ; and without further Hesitation become *Prose-lytes* to the *Doctrine of impounding and starving undutiful Horses that stumble*.

I shall only ask the judicious Reader, if the *Moravian Doctrine and Manner* be not as foreign to *Reason and Truth*, as this suppositious Folly of *Puritan* ? And whether they and the *Methodists* do not pursue the same unmeaning, subtle, but unchristian, Strain, of Vehemence, Heat, Threats, and Pretensions, which is signified in the Conduct of *Puritan* ? Nay have not all *Hereticks and Opinionists* in all Ages done the like ? And, like the *Moravians*, have they not generally by sliding, evasive, obscure, Methods, and double Entendre's, *bobbed* the more knowing (according to the usual Phrase) by Uncertainty, Shifts, and Quibbling ; and *gulled* the Ignorant, by Imposture, Subtlety, and Noise ?

THE Man, that thinks truly of Religion ; and that is not willing to pin his Faith implicitly, on the Sleeve of another ; must take into one View, many *great Truths*. He must from the best Helps that Reason

Application, and the Nature of Things; can afford, consider what *Methods* and *Things* with Respect to *temporal* Œconomy, and *religious* Conduct, are most conducive to the *real* Good and Happiness of rational Agents, appointed to remain for some time in this Life, in a *State of Probation*, and for ever after in some State of *Happiness* or *Misery*, according as their Conduct in such *State of Tryal*, will be found to agree with, or differ from, the *End* of their coming. And whatever he finds these *Methods* and *Things* to be, by the Helps before mentioned and the *Portion* of Knowledge, natural and revealed, given to Man ; he may conclude them, and only them, to be the *Methods* and *Things* required from Man as his *Duty*. For if they are most conducive to the *real* Good and Happiness of such *rational Being*, with Respect to his temporal and eternal State, they *must* be most consistent with the Will of a Being infinitely good, infinitely wise, that *made, sent*, and must for ever *preserve* him. These are the Things that are required of Man as a *Duty*, nor will less suffice. And Man hath sufficient *Knowledge* by Nature and Revelation given him for this Purpose ; and hath sufficient *Abilities* coporeal and spiritual to execute this Knowledge :--(The *Almighty* granting his *wonted* Assistance) nor is there one Power given to him, that he is not, *from Duty*, required to exert in their proper Functions with Zeal, but Moderation. And left

lest he should err, the due Limits of this Moderation, in all Acts of his Life are by Nature and Revelation specially prescribed: Wherefore to *excuse* these Bounds is as criminal, as not to *exert* them at all: Both being Extreams in their Nature transgressive. But to do these Things *truly* pursuant to the foregoing Rule, are the great *Truths* which Conscience and Revelation point out to us: Being the unfailing Blessings which are by Virtue, and *true* Religion, *effected* and *enjoined*. Whoever teach the contrary, only taint Mankind, and infect the Regions of Society, with the Productions of a distempered, or vicious Mind.

SECTION IV.

I Charged the present *Moravians* with being an aggregate of many Heresies. I think it true. And the Heresies from which they and their Father *Agricola* collected them, will, I believe, appear to be probably those following.

First, Their principal Error in confounding the true and approved Notions of the Doctrine of an unified Trinity, they seem to have borrowed from a Sect called by the Latin Fathers *Patri Passians*, because they held that the Father assumed Flesh and suffered. But they were condemned by the

first Council of Constantinople under the Name of *Sabellians*, because advanced by one *Sabellius* a *Lybian* in the Year 350. Yet he was not the Author of it; but seems to have been in that Point a Follower of one *Noëtus* the Head of an heretical Sect, about the Beginning of the third Century, born at *Smyrna*. And *Noëtus* himself did probably take it from one *Praxeus*, against whom *Tertulian* writes, and charges him with this Error amongst others, and was no doubt, the Author of that antiscryptural Notion. Those Men, tho' they differ widely in other Points, taught that there was but one God indeed. And that there was no Distinction of Persons, in that Godhead, tho' there was a Trinity of Names, or a threefold Distinction to be observed with Regard to the Threefold Manner in which he has been pleased to manifest himself to Man. Thus Father, Son, and Holy Ghost, are but three Epithets or distinct Names, (according to the special Point of Office, we consider the same God displaying himself in, without Distinction of Person, whatsoever, but that these Names being annexed as Epithets to the same identical *Person* and only God, do make God the Father, God the Son, and God the Holy Ghost.---*Sabellius* held many other Abominations, but this is all, of his that suits the present Purpose.

THAT the present *Moravians* whom we so fondly caress, in their Preachings, Writings, and Conversation, do assert a Doctrine equal to this; I refer the Reader to the Proofs in the 1st Appendix Error the 1st. But indeed is a Doubt, whether they consider it even in so clear a Manner:---However it is certain, that they confound that Doctrine (which I hope fully to prove) in a Manner contradictory to Revelation, and the constant, approved, Sense of the Church since the Time of the Apostles.

Secondly, Two destructive Errors of most dangerous Consequences, and *principal* INLETS to Looseness and Immorality they borrow from a lewd Sect of the 14th Century, called the *Beguardi*; who held many gross Errors, and ridiculous Follies. They taught---First, That all such as they called *perfect* and *Spiritual* Men (*viz.* those that received what they call the *Gift of the Spirit*) were not indispensably obliged to the *Performance of good Works*, and, Secondly, That such were incapable of *sinning*.

THE *Beguardi* seem to have taken the former of these Tenets from an earlier Sect called *Ascotbypthæ*: Because they used to break all the Vessels and Plate used in the Sacrament. Several other Sects held that pernicious Principle of denying the Necessity of good Works. The *Ascotbypthæ* held other Opinions that the present *Moravians* (otherwise the *Antinomians*) do. But as they
do

do not fall under this Head I shall not mention them here.

To prove that the foregoing Tenets of the *Beguardi*, and *Ascotbyptæ*, are held by the present Sect, see the 1st Appendix.

Thirdly, Another ridiculous Piece of Nonsense, affected by those People (and many others that have risen since the seventh Century, greatly multiplied since the fourteenth) seems to have been originally advanced, and perhaps is taken, from a mad enthusiastic Sect of the second Century, called *Montanists*, from one *Montanus*, a *Phrygian*. He and his Followers were great Dealers in the *Spirit*; and affected strange convulsive Heavings, and unnatural Postures. And in one of these *Fits* they commonly broke into some *disconnected Jargon*, which they often passed upon the vulgar, “As the exuberant and resistless
“Evacuations of the Spirit,” and many other such like enthusiastic Stuff.

THAT this is the frequent Behaviour, Speeches and Assertions of those deluded and deluding People, I refer to the public Voice, to all that are but even slightly acquainted with their Customs and Preachings; and to such cursory Proofs of it as shall appear through this Work: For a stated Proof of it would be an idle Attempt.

4thly. The present *Moravians* seem to have taken what they call their *holy Kiss*, or
Kiss

Kiss of Peace, which they use at their *Love Feasts*, from the *Arnheimians*, an heretical Sect of *Arnheim*, the chief City of one Quarter of *Guelderland*. They held many vile Abominations, and as many idle Fooleries ; and among others they held the *Kiss of Peace* to be a religious and *needful Ceremony*.

To prove that the present Sect hold this, I refer to themselves, and the public Voice ; but for more particular Proof, and that they hold it as a *needful Ceremony* take their own Words, where they are complaining of the Treatment they sometime met with from *Magistrates* and *Ministers* in their *Peregrinations* :---Once in particular, a famous Body of Divines offered to allow us the HOLY KISS ; ---when at the same Time they would take away from us the Examination of the Commu-
nicant.*

5^{thly}. They borrow some of their Errors from the *Waldenses*, *Wicklivites* and *Hussites*. The last is made up of the former two ; with some Additions made by the worthy Author *John Hus* .† It is probable

* See the afore said *Manual of Doctrine*. Pref. Page 13.

† *Monf. Lenfant* says, in his History of the Council of *Constance* : Page 278.---La sentence du concile porte que *Jean Hus*, est un Hérétique, manifeste, scandaleux, opiniâtre, & incorrigible. The Sentence of
the

bable those Errors, notwithstanding they had been condemned, were yet prevailing among many People, in the Year 1535, when *Agricola* collected from them and several others, the heretical Tenets that formed the Plan of his new *Antinomian Doctrine*.

THE *Waldenses* were a Sect of the twelfth Century raised by one *Waldo*, from whom they took their Name. They first began to inviegh against the Church of *Rome*; but did not stop there. For they still bore on the Wing of Error, till they were carried into many heterodox Opinions: As may be seen at large in Monsieur *Perrin's History*; *Alexander Ross's View of Religions*; and many others.

THE *Bohemian* and *Moravian Churches*; which the present *Moravians* pretend to draw themselves from, were derived from the

the Council concerning *John Hus*, was, " That he is " a bare-faced, scandalous, opinionated, and inflexible Heretick." And in his Preface, Page 10. he draws a Picture of him and his Doctrine more fully; where he says, *That he was the Scandal of Nations by his Advancement and Support of Errors, that crased the very Foundation of Religion and Morals; and that were destructive to all Mankind. Il scandalisa, &c.*—*Wickliff's Doctrine* having entered *Bohemia*, was, in 1410, condemned by *Swinko*, Archbishop of *Prague*, who had near two hundred Volumes of his Works burned:—Vid. *Eneas Sylvius*: Cap. 35. And the Doctrine of *Hus* was condemned by the Council of *Constance* in 1411.

the *Waldenses*; and held their Opinions chiefly. But it is evident from the Errors proved against the present *Moravians*, in the following Part of this Tract, that they hold but a few of the *Waldenses'* Opinions: --And those in their *Nature* of no great Moment. And that they hold ALL the *Antinomian* Principles, is as clear. Wherefore there is no reasonable or historical Foundation for their Pretensions to derive themselves from the old *Bohemian* and *Moravian* Churches, their Principles being quite different. But there is the strongest Foundation to draw them from the *Antinomians*, since their *fundamental* Principles are the same.

THERE are some that assert, and say it could be readily proved, that the Plan of the present *Moravian's* Scheme of Doctrine was laid by several of the *Chiefs* at Count ZINZENDORF's House, in the Year 1725. And I hope it will convincingly appear through the Course of this Paper, that the Plan they chose was purely *Antinomian*, measured from the Standard of its Rise, about one hundred Years ago. The Variations being Principles they added to fill the Measure of their Scheme. Whether they had political Ends in View, as well as religious by promoting this Scheme (which some imagine) and suiting it to the present Standard, I shan't pretend to account for. What I insist on, being no more than that
their

their Doctrine is truly *Antinomian*; and that, from all the Principles of Reason and Propriety, they should be drawn from the *Antinomian* Sect and no other; they having no just Pretension whatsoever, supported by their Doctrine, by Reason, or History, to derive themselves from any other.

THE Principles they borrow from the Sects last mentioned seem to be no more, than those following.

1st. THEY deny any *Distinction* between a *Bishop* and a *Priest*.

2^{dly}. THEY held *Ecclesiastical Cannons* to be of no Force.

3^{dly}. THAT Laymen were as fit to act in the Ministration of the Gospel, as any Clergyman whatsoever. And,

4^{thly}. THEY rejected all kind of *formal* Prayer, but the Lord's Prayer: Extemporary Prayer they were full of *when the Spirit moved*.

THAT the first Tenet is their Opinion, we refer to themselves, and to all that are but even slightly acquainted with their Doctrine. Yet to prove it more specially, hear their own Words. “ But though the
“ Bishops are, in Respect of the whole,
“ and for keeping our Apostolical Rights,
“ as it were Leaders of the Church;---Yet
“ in the Congregation they are but FEL-
“ LOW-ELDERS *chosen* for certain Actions.
“ ---And

“---And, except in these Cases, have no other Authority.”*

THE second, third, and fourth of the Errors above-mentioned are proved by every Day's Practice and Preaching; and it would be a Waste of Paper and Time to descend to Proofs of Things so well known: Yet I hope the Reader for his own Satisfaction will observe what is cursorily interspersed through the Work to this Point.

WE might here shew whence they have taken their Doctrine of *Assurance* and other Tenets; but that might be as well disagreeable, as foreign to the Design. It being no more, than to give a few Instances to prove that they are an Aggregate of many Heresies and Heterodoxies.

OUR next Attempt will be to give the best Account we could, with a good deal of Pains, collect, of their *Rise* and *Progress*. And in doing this, we mean to be as brief as possible, and as exact to Truth. Yet as there must unavoidably appear some Perverseness, Cunning, and mad Obstinacy in them, through the Course of it; we must hope, that it will not be judged as the Effects of a Spirit of Bitterness in the Author, but of the strict Regard he is resolved to have to Truth, and the full Information of his Reader. And the Reader may

* See the aforesaid Manual of Doctrine. Pref. Page 14.

may be assured that many Things charged by others against that Sect when they rose to high Insolencies, shall be omitted here, merely on Account of their having such Air of superlative Wickedness and Bitterness, as is sufficient to shock the Modesty, and stagger the Belief of Christian Readers.

WE have said that the Materials of this historical Account were collected with a good Deal of Care and Pains, which is Truth. And the Labour, requisite in this Case is heightened by the Scarcity of Authors that have written of that Heresy; and the Cunning used by the Opinionists themselves, in forbearing ever to give the World, as other Sects have done, the particular Articles and Tenets of their Doctrine; their Endeavours, on the contrary, to disguise them by Jesuitical Crafts and Turns from the People, until such Time as they had, by insinuating Tricks and Industry, wrought them over to their Party, and so, by Degrees, disclosed their poisonous Tenets, as they found the Person tampered with to be more or less fastened in the Error: And that is their Practice amongst us this Day. Therefore a Person is necessitated to numerous and diligent Researches for finding out a chance Author that has treated of them; and as those are so few, and so imperfect in their Accounts (by Reason, I suppose, of the Labour and Difficulty of acquiring any tolerable Knowledge

ledge of them when not of their own Party) that an Author is obliged to fall in with themselves, and pick from them what Assurances he can, to enable him to give the Public any tolerable Satisfaction in his Accounts. This hath been the just and frequent Apology of most that have written against them. Therefore an History of them cannot be expected; nor is it requisite, since a Sketch of their Endeavours, from the Beginning, to overturn the Order of States and Things, and to establish their pernicious Foolery, is sufficient to shew what they would do if they could.

It is the Genius and Characteristic of our Countrymen (I mean *Great Britain* and *Ireland*, since we are one People,) to despise Dangers whilst they carry a diminutive Aspect. And the chief Reason probably is; because when they grow to a Bulk considerable enough to rouse them, no Nation under Heaven suppress Dangers with more Alacrity, Resolution, and Bravery. We might produce many Instances to support this Truth; but need not go further back than to the late memorable Rebellion, wherein we find that the few inconsiderable Hunters of *Egg* and *Mull*, grew in a short Time so formidable, as to call for the national Strength to suppress them.

THERE is no Malady so dangerous as an intestine, because every Part it rages in, must affect the Body, and weaken

it, till by Degrees it steals through the whole Mass, and seizes the very Heart and vital Seat.----- Upon Consideration of the divided State of Religion in these Kingdoms; it may not, methinks, be unfitly compared to a human Body in the following Plight. A Gout seizes the Feet, Rheumatisms and Sciaticas the Hips and Thighs; Gravel and Stone the Reins, Bladder and Kidneys; Gripings, Cholics, and windy Irruptions, the Stomach and Bowels, &c. &c. May we not therefore conclude that the Head, which covers such a crazy, distempered Frame, is ever subject to Vertigoes, Meagrimis, and inconstant Wheelings, that render its Health and Safety doubtful. It is a great Blessing that the civil and political Fabric of these Nations, is more firmly framed, and aptly fixed, than the Purity of its Ecclesiastical State. For History cannot point out many Places on this Globe, so much divided and sub-divided in religious Opinions as we are amongst ourselves:--Indeed some States of the Germanic Empire seems, in that happy Instance, to out-vie us.

It would be as ungenerous as foolish to cry Fire! Fire! at the Sight of a smoky Chimney; and any one that considers what hath been sayed in Regard to those People in that Light, let them but coolly consider the Incidents of the following History of them, and compare the Steps taken and continued

continued by these People since they came, with the Accounts given of their Predecessors, the Opinionists of that Sect, and then conclude whether they see already such Sparkles and evident Signs of Danger, as should alarm any that wish well to the Peace of the People, and to the Purity of Gospel-Truths (without regarding any Thing herein sayed):---Other than that the Reader may rely on it as a Truth, that nothing shall be sayed of them in this Paper, but what hath been affirmed as Truths by creditable and authentic Accounts; and collected from their own Preachings, Writings, and Confessions.



a worthy Man, by the great Ones of his Time and Country ; and considered as an Instrument of Assistance to *Luther* in the Reformation, which he professedly embraced. But being naturally of unquiet, variable, and ambitious Principles, he soon shewed his Disposition to be neither a Protestant according to its then received Principles, nor yet a Roman Catholick ; which Church he abjured by the Preachings of *Luther*. For it is sayed of him, that till the Year 1535, he confessed the Use of Ointment to the Sick, or *extrema Unction*, to be necessary. But others say he did not. And as for the full Principles of Protestantism, he was perfectly wide of them, flying into an Extreme of Libertinism.

THIS, his Misfortune of Free-thinking, arose as well from his own ambitious, unsettled, Humour, as that he began to consider the Preachings of *St. Paul* to the Jews in a wrong Light ; concerning the Principles of *Faith* and *good Works*, the *Law* and *Gospel Grace*. He therefore advanced and maintained the *Antinomian* Principles :--- Particularly those concerning the *Law* and *free Grace*, *Faith* and *good Works* ; and others of the *fundamental* Principles of *Antinomianism* ; as set forth at large in the 1st *Appendix*. Indeed their Notions of the *Trinity*, and several others, we cannot find to be advanced by him ; but by some of
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the Chiefs of his Followers about the Beginning of the 17th Century.

WHEN *Luther* found that he run so widely into Heretical Errors; he accused him. And he vowed perpetual Discord with him, unless he publickly and formally retracted his Errors. Whereupon he promised so to do; and accordingly a Formulary or Instrument for that Purpose was prepared. But before it was signed, *Luther* chanced to publish a new Book, wherein he mentioned some of *Agricola's Antinomian* Errors. *Agricola* being much offended, refused to sign; and in his Wrath exhibited a grievous Petition to the Elector, which contained many bitter Complaints against *Luther*. He thereupon answered it with all his Fire, and set forth *Agricola's* Errors at large. And sent to *Hebe* for Attestations of some particular Conversations of *Agricola*; concerning his Endeavours to spread that erroneous Doctrine. This supported the Matters he urged against him in his Answer. The Divines of *Wirttemberg* take the Alarm, and with joint Assistance support the Cause of *Luther*. A Time was proposed, to examine the true Nature of the Disputants's Charges and Defence against each other; and *Luther* accordingly made his Preparations.

AGRICOLA knowing that Infamy and Danger to him, must be the Event of such particular and public Discussion of the Points.

Points in Question; desired Leave of Count *Mansfie'd* to withdraw for some Time, pretending some earnest Occasion; which Request the Count gave no absolute Consent or Refusal to. But being greatly moved at the Behaviour of *Agricola*, he did not spare to reproach him publickly with Ingratitude, Covetousness, Drunkeness, and Negligence of Duty. In such a Dilemma, *Agricola* resolved not to wait the Count's Pleasure for Leave, and thereupon withdrew privately to *Berlin*; where he remained for some time; but having a Family to maintain, and a Quarter's Salary being due to him by the Count, he thought a public Submission would re-instate him in the Count and *Lutber's* Favour. And he therefore at *Berlin* in 1540 published a Book, wherein he begged pardon of all he had offended by his Errors, and particularly of *Martin Lutber*. Thereby promising to live and die in the Protestant Religion according to its then received Principles.*

LUTHER knowing his Temper well, rejected this public Submission, and feigned Promises, unless he would retract his Errors in due Form, and publickly confess the Wrongs he had done him by his slanderous Libels and Petition. But *Agricola* refused to do the former, and consented to the latter; which did not sufficiently satisfy
Lutber,

* See Melchior Adam, in Vit. Theolog.

Luther, and he thereupon absolutely declared himself to be the common Adversary of *Agricola*, till he had so recanted.

He is allowed by all Writers that treated of him and the unhappy Followers of his Opinion; to have been a Man of insinuating, officious, variable, and dangerous Spirit; of deep Designs, ready Thought, and a cunning Shuffler. To be a Man always busy to work himself as a Party Man, into debated Matters :---Being proud to have an Opportunity of shewing his Parts, particularly his Eloquence, in which, it is hard to say, whether he was more blessed or cursed. And yet it was remarkable, that when he had thus ushered himself into any Party, he always endeavoured to foment Differences rather than pacify. And this, either to gratify some prevalent Humour of Perverseness, or to fashion out for himself a larger Field, to display his Talents.

IN Consequence of this Humour, he fell in with *Julius Pflug* and *Michael Heldingus*, otherwise called *Sidonius* (being titular Bishop of *Sidon*) in the Year 1548, and assisted them, in drawing up a Work called the *Interim*, which occasioned great Confusion and Disturbances in *Germany*, and its sayer the Emperor rewarded him greatly for his Labour. He was a principal Means of that War which broke out between the Protestant Divines in *Germany*, upon the Question

tion * concerning Things indifferent in Religion.

THERE are some Writers that have treated the Memory of that unhappy Man with an unbecoming Bitterness; and have charged him with Things so absurd, as well as wicked in their Nature, as render them justly liable to suspicion, by any charitable Reader. Of that bitter Class *Freberus* is one; therefore we shall not follow him in any particular; or any other, in Respect of this Man, where their Accounts tend to Improbabilities. Especially if such Improbabilities seem to arise from Bitterness, a Principle unworthy in a Writer. For tho' essential Truths, are requisite to be told, yet it is possible to do it candidly, without swelling the Tale with a more than deadly, Poison.

ANOTHER of those, whom I shall not choose to follow, is *Hofius*. And a french Jesuit, † one *Francis Garraffe*, whose Bitterness against *Agricola* and that Sect, is carried in some Places to down right Scurrility; which I cannot think justifiable: Tho' I am fully persuaded their Doctrine is destructive to all Intents and Purposes.

I SHALL only quote one Passage out of *Garraffe* for the Singularity of its Phrase; where

* See Melch. Adam in Vit. Theol. and Michael:—In Syntagm. Hist. Ecclesiæ.

† See his Treatise entituled,—*La Doctrine curieuse des Beaux Esprits de ce Temps*.

where he after drawing a kind of Paralel, between the *Manichees* and the *Antinomians*, ---says---*It appears at the Bottom, that the Manichees are mere Scoundrels:---Yet 'tis true that as great Scoundrels as they were, they had not so many Lice as the Antinomians.** This is undoubtedly an immodest Manner of Attack; in Case they were the most despicable Set in the Creation. And yet *Garraffe* may be favoured too in this Respect, if we consider how far some of the Comparisons in their vile Maxims are carried.

DOCTOR *Paul Crellius*, who was one of the chief Supporters of that Sect, in a Treatise written by him called *de Libertate Christiana*; gives the following absurd, ridiculous Phrase (which no Doubt *Garraffe* had in View, when he made Use of the before mentioned Words quoted from him):---*He who seeks for Salvation in the old Law, seeketh for a Louse in a Scab.* § Here is a Manner of Expression, that must shock the most depraved Mind, and set the whole Frame in a Shudder. And beside the Indecency of the Expression, it is of a Piece with the most of the Writings and Preachings

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* ——— Mais au bout de l'affaire il se void que les Manicheans sont de Belistres. Il est vray que tous Belistres qu' ils estoient, ils n'auient pas tant de poux que les *Antinomiens*. Gar.

§ Qui querit Salutem in veteri lege, querit Pediculum IN SCABIE.

The Moravian Heresy.

ings of that Sect : There is not common Sense in the Phrase. Yet the same unhappy *Crellius*, to render the moral Law more abominable, as he thought, flies in the same Book to a more daring and transcendent Wickedness, which I shall spare here to render into English, as it must shock every modest, and perhaps affect some ignorant, Reader ; but for the Curiosity of the more learned will give it in the Authors own Words---*Moses ad Corvos abeat cum lege sua, nam si non respuit, est damnatus ad omnes Diabolos.*

UPON a Review of these wicked Foolerics, a Writer scarcely knows whether he should scold, laugh at, or pity, the unhappy Author. Yet we should be rather inclined to the latter, than to any of the former.

STAPHILUS tho' he cannot be sayed to be altogether free from Bitterness, yet he seems to give their mean Tenets very justly. He says " those that follow *Agricola's* Opinion, reject the Law of Works, (in their Acceptation, the Moral Law) as being contrary to Divine Law (the Gospel)." * This Part of their Doctrine, *Prateolus* says, *Staphilus* took from the Notes of *Agricola* upon the Gospel of St. *John* ; and from *Luther's* Antinomian Disputes against *Agricola*.

ACCORD:

* Hi dogma sequuntur Legibus divinis contrarium legem operum rejicientes. Staph.

ACCORDING to the Quotations of *Præteolus* from *Lindanus*; he also, hath given some of their Tenets justly; for he says that according to *Agricola* and his Followers;--- “ Men may be esteemed righteous (tho’ they should act) against Conscience :--- If thou art an Adulterer; Fornicator, covetous Usurer; or be defiled with other Sins, if you only believe, thou art saved.” Simply believe, as shall be hereafter shewn.*

WHAT has been sayed is sufficient to give the Reader an Idea of the Principles of that worthy Father of the Antinomian Heresy, or as it is now called in Europe the *Moravian Heresy*, &c. &c.---Or as we call them in Ireland, *Cennicists*, *Swadlers*, &c. For it is the same Sect, and the Opinionists thereof maintain the same Principles, and pursue the same Practices, as their Predecessors, the Opinionists of that Sect, have done before them, since their first Rise (excepting always the *Change* inseparable from Enthusiasm) to this Day. *Agricola* dyed according to *Pontanus* who gives a large Account of him; at *Berlin* in 1566; being the 74th Year of his Age. And *Micrælius* says the same. In a few Words, which he quotes *Osiander* for, he

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finishes

* — Finguntque homines contra conscientiam, justos esse. Aiunt enim——ſi es Adulter, ſcortator, Uſurarius avarus, aut aliis pollutus peccatis, ſi tantum credis, ſalvus es.——So ſay *Lindanus*. See *Prat. in Elench. Heret. voce Antinomi.*

finishes the Character of *Agricola*. These are his Words:---*He was more like a Man given up wholly to his Pleasures, than a godly Divine; as Osiander writes in 1566, in which Year Agricola dyed.** Its probable that *Osiander* and *Micrælius* too, had in View that changeable, gustful, Relish, which *Agricola* was unhappily possessed of, in Matters of Religion; when they chose the Word *Epicureus* to describe his Voluptuousness.

HERE Chasms and Losses in their History must intervene, as far as it regards the regular Course of their Progress. And we must for several Reasons expect such Losses, through the Course of any Account we can give of their Progress from the Days of their Father *Agricola*, to those of their present worthy Chief, Count *Zinzendorf*, and his Fellow Labourers through *Europe* and *America*, including Mr. *John Cennick* and his Assistants.

THE principal Reason that such Interruptions must unavoidably be in their History, is because they have only at certain Times raised their Heads in the World; and that perhaps when and where they were least thought of. They have been since their first *Rise*, like a smothering, yet stubborn

* *Homini Epicureo similiter, quam pio theologo, ut scribit Osiander ad Annum 1566; quo obiit Agricola. Mic. Syntagm. Hist. Eccl:*

Born Fire, which the Croud might imagine they had by Industry quenched; tho' the latent Sparks, prey through the hidden Lumber, catch fresh Fewel, and raise the sickened Flames to the Sky.

AGAIN, another Reason, which seems to be a Consequent of the latter, is; that few have treated of them at all; and not one of their PROGRESS in any *historical* Manner. But such as wrote of them; only spoke against the Error of their Doctrine; and that by Scraps and Mail-piece only, at such Times and Places as they broke out (as before compared) like a consuming rapid Fire; and when there suppressed, were not heeded 'till they had Time to collect Strength; and peep some where else.

ON a Subject thus embarrassed we can expect no more than a *summary* Account; but no *regular* History. For which Reason the Readers Indulgence is hoped for, on account of Deficiencies he must meet with in this *short* ACCOUNT of those People; and particularly as far as it relates to the *regular Order* of their PROGRESS.

SECTION II.

TO return to 1566, when *Agricola* died, we cannot learn that in his Time the *Antinomian Heresy* took any great Head: More than that several through all

Germany and the *Netherlands* were privately infected therewith. But after his Death, Doctor *Paul Crellius* before mentioned, being a Scholar and Man of considerable Note, took all the Methods he could to propagate that Doctrine, and for that End did not spare Time, Labour, Learning, or Fortune. By that Means he wrought this pestiferous Foolery into the Minds of many Opulent and powerful People; and they into others; and so the Game went round. Thus the Poison wrought its Way into the *Cantons of Switzerland*; into *Moravia*, *Transilvania*, along the Borders of old *Greece*, and through several of the remotest Parts of the *Empress Queen's* Dominions; amongst a rude, ignorant, hardy and stubborn, People. And in them Places, this mad Doctrine is held by Numbers to this Day; as our public Accounts frequently shew.

By Means of *Crellius* and others of the *'Antinomian* SECT; and of *Melchior, Hofman, Muncer, Bernard, Rotman*, and others of the *Anabaptist* Party, and many others that sprang up at that Time, there was a full Century spent in utmost Confusions: That is to say, from 1535 or thereabouts, 'till 1650.

How those *Anabaptists* (who took their Rise in and about the Time of *Agricola's* Flights as before mentioned) chimed in their Progress with the *Antinomians*; and by what

what Degrees both filled up the uncertain, running, Progress of the 16th Century ; it will be sufficient to shew that the *Anabaptist Chiefs* last mentioned, were succeeded by one *Michael Servetus* a Spaniard ; and by *Ocbinus* ; who were their chief Doctors. And those were succeeded by *Theodore Bibliander*, and *Castellio* a Savoyard ; who its sayed grew very famous among the *Anabaptists*. After them one *James Arminius*, a Divine of *Leyden*, espoused their Doctrine. Its sayed,----He was turned into that Way of thinking by reading the Dialogues of *Castellio*. And some say that *Castellio* himself borrowed most of his Principles from *Ocbinus*, who was the Scholar of *Servetus*. Thus according to them, *Arminius* the Father of the Anabaptist Party called *Arminians* (there being several Parties of *Anabaptists* that differ in some particular Point or another, and are distinguished under the different Titles, of *Dippers*, *Seperatists*, *Arminians*, &c.) had that Doctrine at the 3d or 4th Hand himself. For he only added some new Flourishes of his own (too tedious and unnecessary here) to the Dialogues of *Castellio* ; and had them published in his own Name.

THE famous *de Thou*, in his History dedicated to *Henry the Great of France*, says that the Alterations made by *Arminius* were collected from the polemical Writings of the *Jesuits* and *Dominicans*, concerning the Doctrine

trine of *Pelagius*. The former defending his Tenets, and the latter opposing them.

THESE successive Degrees of *Time* and *Things* with Respect to the *Anabaptist* Party (who drew upon them the Attention and Opposition of many learned Men) finished the 16th Century. During this Time the *Antinomians* were gaining Ground undisturbed (unless by few) and endeavouring to establish their Footing in the Countries of the *Empress* Queen's Dominions herein before mentioned. For I cannot find an Author that makes mention of any remarkable Transaction of theirs during that Time: Further than their Endeavours thus to settle and revive themselves; to prepare for another *Rise* in the World.

SECTION III.

SINCE we are come in a *summary* Way to the Beginning of the 17th Century, when this worthy *Seet* had got some considerable Strength and thought themselves able to make a fresh Attempt to establish their Doctrine, we can now present the Reader with a true Picture of the Behaviour natural to their Doctrine.

It is well known that about the Beginning of the 17th Century; *England* sent over several Families to form a Colony: in that

that Part of *America* called *New England*. And that with Intent to convert the Indians, as well as to preach and minister to the *English* that went there, it is also known that several Ministers, *episcopal* and *presbyterian*, went there at that Time ; had Places of Worship erected in their infant Cities and Towns ; and in short Time had the Gospel brought into as regular and prosperous a Condition as their *Strength* and *Convenience* would admit. The *Antinomians* thinking this a fit *Place* and *Opportunity* to raise a new World of Error, and pervert the more happy Ignorance of the Natives, sent over there a Parcel of their Emissaries for that Purpose.

THOSE unhappy People settled about *Boston*, and a Place then called *New Town* in the Country of the *Mussachusetts Indians* (now called *Cambridge*.) And the Schemes put in Practice by them at that Time to gain themselves a *Party* there, will, I believe, be confessed by every candid Reader to be the same they took in the Beginning of their *present Rise* both there and here ; and the same they continue to take in every Part of this Kingdom, of *England*, *Wales*, nay *Europe* and *America*, until they make themselves a *Party*.

WHEN they came to that Country first, they found that the Ministers there, were very labourious and constant in their Duty ; and that many pious Christians were there-
fore

fore among them; and several Indians inclined to receive the Gospel. They also found that many People went thither from *England*, of unsettled, doubtful, giddy, Minds: In regard of the Disturbances then in the Christian Faith in *England*, occasioned by the loose Principles of several Sectaries who had newly arrived there, and whose Doctrine favoured much of the *Antinomian* Wildness: Tho' some of them remain among us to this Day, but their enthusiastic Wing somewhat clipped.

THE *Antinomians* therefore finding vast Numbers of the People whose Minds were thus unhinged in Points of Truth; flattered themselves with a spacious Field to display their Doctrine. But in order to make sure Work, their first Care was to establish a Part; and in order thereto, insinuated themselves into Families, and there pretended all the Piety and reserved Behaviour imaginable. Tampered a While with the Man or Woman of the House, whichsoever they found more inclinable; and instructed the Family in singing Hymns, &c.*

THEY

* See a Treatise intitled, *A short Story of the Fall of the Antinomians, &c. that lately infested the Churches of New England*. Printed in London in the Year 1644: Written by a Gentleman who had been there all the Time; and the second Edition printed shortly after was affirmed by the Reverend T. Widd, who had been one of the Ministers that disputed against them at their general Meeting in Newtown.

THEY frequently strengthened their Insinuations by familiar Accounts they would give of themselves, which they would artfully usher in, and mingle with their private Discourses; telling “that for many Years they were in Darkness themselves and inclined to all Manner of Evil; * ’till they had heard such and such a holy Brother preach.” Then would they recount all the Temptations they underwent; their Struggles between the *Flesh* and *Spirit*, between *Satan*, and the *Word*; ’till at Length they found their Hearts opening and *hungering* to receive it. Now would they proceed to give a precise Account of the Day and Hour they received it; and their Posture, Frame of Mind, and Agitations at that Instant; and the like.

To strengthen all this they frequently shewed them several critical Parts of St. Paul’s Writings and Arguments with the Jews; which they took Care to interpret after their own Manner, to the ignorant wavering Person they were thus angling with. And according as they found that this Bait took; they skilfully gave them more

* See the modest Account Cennick gives of his Life and Conversion, and you will find it directly answers this Behaviour. The Methodists agree with the present Moravians in this cunning and extraordinary Practice. See Whitfield’s, Wesley’s and Seyward’s Journals; and Whitfield’s Accounts of God’s Dealings with him.

more Line, opening another new Tenet and enlarging upon its Truth and Efficacy. All this gave fresh occasion of Admiration to the deluded Creature, with whom they never rested 'till they had made it familiar to him, by *their* Explications, Reasonings, seeming Proofs, and the like. That Person then assuredly reported them as Saints to every Acquaintance ; and which on Account of their seeming Piety was the sooner believed. When they found a Person credulous and inclining enough, and one that they thought would fit their Purpose, then would they tell them they were sure, by many Signs and Reasons they knew, that that Person would soon receive the Gift, and that so soon as they would, they should preach and instruct the People. That they would be no more the old Creature, but become a new Creature, by the Force and Efficacy and Power of the Spirit and Free Grace.

IN Consequence of these close Tamperings and Workings, the Mind must aptly receive a Turn ; and by such constant Persuasions be in enthusiastic Sort lifted above itself. And the Person thus disordered, upon every little Change of Humour, or new Disposition found in themselves, would expect, long, and hope, for this promised Blessing. The cunning Tamperer then proceeds and tells them, that at such a Time, and such a Time, " they had like to get it."

At

gth perhaps the weak silly Creatures
ould, would get a Palpitation of the
a quick Pulse, or some such Change,
en would those Priests of *Dagon* as-
em, "that they had got the Gift?
not they feel it! Did not it move
n!" And such like. That now they
teach the Flock themselves; and
begin to unriddle the whole Myste-
Iniquity, and instruct them in a full

EN they had thus secured to them-
a sufficient Party, by bringing over
of the remarkable Inhabitants thus to
themselves; then did they set up
Preaching; and the Novelty drew
roud whilst they laboured incessantly.

of the People liked their Doctrine
ey only preached the less shocking
of it, which treated of the Security of
salvation in the Death of Christ, Free
and the like) and others disliked it,
usual in such Cases. But those that
it were apt to associate themselves at
Love Feasts and Meetings in the
ngs after such Preachings; where the
ier took Care to rivet fast in the
s of his Guests, the Doctrine they pub-
preached in the Morning; 'till such
as that Part of the Doctrine was fa-
rized to them.

us in less than three or four Years,
had a great Part of the People of their

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Community; either immediately entered as Brethren and Sisters with them, or at least holding them in good Esteem, as devout zealous People, inoffensive and kind to one another. So that they daily prospered. The Clergy thought such Madness must perish of itself, if it met with no Opposition, therefore never preached against them during this Time.

THE Notion of not opposing new Doctrines early, merely because it seems to the more intelligent Part of the People, to be rhapsodical and foolish; hath a good Deal to be sayed for and against it. But if we consider what a disproportionable Share of this Globe, remains gulphed up in Darkness and Error, because they never knew better; nor ever was fully taught the Difference between Truth and Error; we certainly must conclude that a prudent, but not warm, Opposition, is absolutely necessary to be made to any new Doctrine; tho' it be in itself, but a jumbled Heap of gross Nonsense. And this Assertion may be clearly verified on the short Reasoning of the following Paragraph.

THE most excellent Ability of Man, is his Reason. And our Reason cannot determine us to the *Choice* of Good, unless we first *know* what is *Good*, and what is *Bad*. But the Ignorant cannot know it, if they be not taught. For this Reason we find that the Mind, nourished and bred up in *Error*

is as zealous for the Support of it, as the Mind is to support *Truth*, that is bred up in the Knowledge of its Principles. Since Man therefore cannot be sayed to make a *Choice* of Good, but by knowing the *Difference* between it and Evil. (For being bred in either Way, is but *Chance* and not *Choice*.) Is it not then highly incumbent on every Pastor to double his Industry and Diligence in the Care and Instruction of his Flock, when the *ravenous Wolf*---ERROR---wraiped in its wonted Guise of Sheep's Cloathing, is observed to scamper round the *Fold*? Should not, I say, the Pastor point out to them the special Errors of such Doctrine, and the inevitable Dangers that must attend? Should he not satisfy his People by his *Preachings*, that they are in the Knowledge and Practice of *Truth*; and that the Doctrine, attempted to be broached, is destructive in the Points it is found to be so, to the Believer? And then, by Proofs and clear Reasoning, demonstrate the Difference between the *Truths* and *Errors* he would endeavour to shew in Opposition to one another. This Diligence and Reasoning could scarcely fail of convincing the Doubtful, confirming the Steady, settling the Giddy and Staggering; and, perhaps, call back the weak Apostate and Profligate. And, in Case that some were unfortunate enough to fall away, notwithstanding this Pains, the Number must

be the fewer, and the Pastor, in such a case cannot blame himself; having acquitted himself, before God and his People, of a full Discharge of his Duty. But if he is inactive, and suffers the People to slide into Ignorance and Indolence, sure they are once influenced by any Folly or Wickedness that is subtly insinuated. The Scriptures say, *It was in dead of Night the Sowers were sown.*-----This, I hope, the Reader will think to be clearly the better View notwithstanding any suppositious Objections that can possibly be urged against it; and more clearly appear upon observing the foregoing and remaining Part of this Historical Account.

We have said that the Opinionists by the Artifices and Cunning before mentioned, stole over to them vast Numbers of the People. Upon doing this, it soon rationally appear, that as they increased in Numbers the Churches were lessened, and that so visibly, that they began to be roused into an Apprehension of the growing Danger; and therefore laid themselves out to preach with incessant Labour to the People, shewing the Error and dangerous Wickedness of the new Doctrine broached amongst them. This they found to be of great Service, but not of so much, as if it had begun earlier; before the others had made so strong a Party, and that the w

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People were so much possessed in their Favour.

THE Chiefs of the Opinionists finding themselves attacked by the Church ; were apprehensive of being weakened by these Means, and resolved on new Stratagems. They began to be more close in concealing their Doctrine, unless to those that they were satisfied were true to their Cause : lest the Ministers should come at the more weak and wicked Parts of their Doctrine ; and so be the better able to expose and confute them. Wherever they found a Man of Opulence and good Reputation in the Country, they would use all Means to come acquainted with him and his Family ; and were so reserved in their Behaviour, moderate in their Food, * and seemingly of such serene and pious Minds, that it was not difficult for them to get acquainted

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with

* It is needless to attempt proving that this is the constant Custom of the present *Moravians* ; and that the *Methodists* agree with them in this Point of Practice as well as in most others. Mr. *Cennick* drank nothing but a Glass of Water when he preached and laboured twice a-Day. Mr. *Whitfield* tells us, in his *Account of God's Dealing with him*, that he, by Fasting and austere Conduct, so immaciated his Body, that he was put under the Physician's Care. Mr. *John Nelson*, in his *Case*, shews several Places where he was low and faint in Spirits, was invited to Liquor for Refreshment but refused it. This is the constant Affectation and Cant of them all. Yet we find this truly despicable Conduct ingratiates them notwithstanding to many.

with the best Men in the Country, who gladly introduced them to their Families; and from the greater to the smaller, soon became warm Friends to those insinuating Wretches.

THESE latter Stratagems, with other low Crafts too tedious, as well as useless to mention here (being acted by them every Day amongst ourselves) did greatly succeed. In short Time, few could be found that dare speak against them at any publick Meeting whatsoever, lest they should be reprehended by some of their Friends; and it was in vain to expect a Bill of Indictment, for any Offence, to be found against them, at their Sessions or Assize, having such Numbers in Power.

THEIR Interest was greatly strengthened by Means of one Mrs. *Hutchison*, Wife of *William Hutchison*, of *Boston*, a very honest and peaceable Man of good Estate, and Daughter of one Mr. *Marbury*, a Clergyman, of *Lincolnshire*, and afterwards of *London*. There was also one Mrs. *Mary Dyer*, Wife of *William Dyer*, of *Boston*; she had been formerly a Milliner in *London*. They were both young, agreeable, lascivious Women, but seemingly modest, sober and pious:---The veryest Hypocrites that ever lived.

Of the two, Mrs. *Hutchison*, who first began, was the older, as well as the more cunning,

cunning, impudent, and mischievous. She was a Woman of haughty and fierce Carriage; quick Wit and active Spirit; and of most flippant and voluble Tongue*. She instituted Lectures which she held twice a-Week at her House in *Boston*, and instructed Youth and all others that entered themselves regularly under her Tuition. And those that were her Pupils she delivered a numbered Ticket to, with the Figure of a crucified Lamb impressed thereon. Of those she had sometimes eighty, ninety, or an hundred. During Lecture-hours she sat in an high armed Chair, as wisely, grave and majestic as one of the ancient Sybils; whilst her Scholars were all seated on Forms ranked on each Hand before her, with written Questions in their Hands. They alternately propounded these Questions, which she as regularly answered. And would

* Vid. Georg. Horn. Hist. Eccles.—Speaking of the Disturbances of the Church then in *New England*: He says, *sequuntur turba: Whole Crowds of People followed them.* Then, speaking further of the Progress and Behaviour of the Heads of those Disturbers, he gives Mrs. *Hutchinson's* Character much to the same Purpose that the Writers I follow have done. Inter eos mulierem quandam *Hutchinsoniam*, quæ callida, sagax, et contumacis spiritus;—then—*Bostoniæ* furores illos (for she added several new Articles) hinc in totam regionem dispersit. “One Mrs. *Hutchinson* was “sometime among them, a Woman of bold, cunning, and obstinate Temper. Her Frenzies at “*Boston* she soon dispersed through the whole Country.”

80 *The Moravian Heresy.*

would reason upon, and clear them up to her Scholars; producing at the same Time several Scripture-texts which she interpreted to support her Answers. All the Time of her Lecture-hours, there was free Access to the *known* Brethren and their particular Friends, (but not to others) who stood by and listened all the Time.

By these Stratagems their Interest grew daily, and their Insolencies in proportion took rise; which clearly pictured out their Dispositions, and the genuine Result of their Doctrine. If a Clergyman walked the Streets (in *Boston* especially) he would assuredly be pointed at by hundreds as he went, and hissed from Corners of Streets, crying out at him :---*See the Law-preacher, the Pharisee! the Law-Scribe! the Enemy of Christ and Free Grace!* And such like Taunts. If he preached (when their Power grew strong and their Insolence high) upon the Benefits of *good Works*, the keeping up to the *Commandments*, *Charity*, and the like, twenty or thirty, or perhaps more, would, in Scorn, turn their Backs, some walking off, and some remain flouting and scoffing all the Time at the Preacher; saying, he knew not *Christ* or his *Spirit*, but that they *held forth naked Christ**. Nay, so high

* This is well known to be a favourite Phrase with the *Moravians* this Day, and the *Methodists* are full of these bold Flights.

high did their Insolence grow, that when the Clergy exerted themselves strongly against them, they with bitter Reproaches have thrown Sludge and Street-dirt on their Cloaths, and sometime in their Faces. And often, when a Minister would not have half a Dozen People to hear him; they would in a Field, large Barn, or other convenient Place, have perhaps a Thousand.

THE Ministers finding Things brought to those Extrems were greatly apprehensive of their own Safety, as also of the utter Overthrow of *Gospel Purity* in this new World: But relied on the Mercy of God, and the Protection of the civil Power: Who could not exert *in Office* against those People, because they pleaded Liberty of Conscience. They, notwithstanding, to satisfy the remaining Part of their Flock, among whom they daily observed a growing Giddiness, resolved to sound as many of the *Antinomian* Followers as they could pick any Thing from. And to collect as many of their Tenets as they could in order to make a public and general Confutation of their Errors. This was accordingly done with great Diligence and Industry; which was a great Task; for Closeness, unless to Friends, was then their chief Maxim.

PURSUANT to this Rule, if one of them happened in Company with a bold sensible Man, that they found resolved to sound them, they would assuredly deny the Principles

ciples they every Day taught: Or would slide them over with some false, paltry Evasion. And would afterwards boast among their Brethren, how they had put such and such a *Rbarifce* and *Publican*, and such like Names out of their Scent.

HOWEVER, such was the Diligence of the Clergy and the remaining Friends of the Church; that they had collected a sufficient Number of their Tenets (if their Endeavours often to conceal and deny them will allow their Principles to be properly called *Tenets*) to prove the *Error* and *Wickedness* of their Doctrine. And accordingly they consulted the civil Magistrates, and shewed them the Dangers that their Religion, Persons, and Estates were exposed to, by the Insolence and Growth of the Opinionists amongst them. They told them that they had collected, with great Pains, a sufficient Number of their Principles to enable them to confute publicly their Errors. But that the civil Power must countenance them, and protect their Persons from the Insolence of the *Mob*, who threatened daily to set the Churches on Fire; and who gave constant Abuses to themselves in the Streets and Pulpits. Whereupon it was agreed, that the civil Power should issue a Proclamation that all Opinionists, or the Chiefs of them should, at a certain Day appointed, assemble in the Grand Hall or Court-house of
Newtown.

Newtown, (now called Cambridge) and there meet the lawful Clergy. And by this Proclamation they were to meet them in the open Court before the civil Magistrates, who were to be then sitting on the Bench, to shew what Power they had, and from whom derived, to assemble the People in the Numbers and Manner they did, and had for Years past, and to preach to them. And also that they might there maintain the Principles, they taught, to be an orthodox, wholesome Doctrine, agreeable to the Evangelical Sense and Spirit of the Gospel, Otherwise, by said Proclamation, they were to be proceeded against (for divers good Reasons founded on certain Informations given before them) as *Blasphemers*, *Arch-heretics*, and *Sowers of Sedition* among the People.

THIS greatly alarmed the Opinionists, they having not yet sufficient Power or Numbers to make Head against the Government, the Clergy, and the remaining true Friends of the Protestant Cause. But notwithstanding they agreed to submit to the Proclamation, and did accordingly meet at the Day and Place appointed. They were met by an Assembly of all the Churches; who, in open Court, the Magistrates being seated on the Bench, did charge the chief Preachers of the *Opinionists* with divers blasphemous and wicked Doctrines, that manifestly tended to the Destruction

struction of Christianity, of civil Society and the utter Abolition of Government Church and State ; and that clearly aimed at the Reduction of all Things to a State of Nature. Whereupon those People, charged, were called upon to make Defence for the Satisfaction of the lay Magistrates, Clergy, and People, in the Matters offered against them. For Purpose, one Side of the Court was assigned to the Clergy and their People stand by and hear a general Confutation of the Errors of this new Doctrine ; and the other Side for the new Preachers and Followers.

Now it was that the Bitterness of the People and the *genuine* Effects of their *doctrine* appeared in horrid Colours. Whenever they found themselves worsted by *Reason* and *Authority*, and that the Magistrates interposed to sum up the Weight of the Proofs and Arguments on both Sides, and to give their conclusive Opinions (which must, from Justice incline to favour the lawful Clergy ; at the Confutation of the Opinionists) would Cursings, Murmurs, Ridicules, Blasphemies be echoed from every Corner where those Opinionists stood. Now the Clergy *Law-doctors* and *Wicked Pharisees* ; and now the Judges *Ahab*, *Pharisees*, *Herods*, *Pilates*, Persecutors of Christ and his *Elect*, and such like.

would they bellow and say that the Clergy, wanting the Guidance of the Holy Spirit, could not relish Truth when they heard it; being wrapped up in the *Old Creature*, and guided, as *carnal Men*, by a Covenant of Works and the Old forbidden Law; but that they were guided, as *spiritual Men*, *new Creatures*, and the like, by a Covenant of *Free Grace*: --And vastly more of this, and such like proud enthusiastic Madness.

SECTION IV.

THE Order observed in this most memorable Event, was this:---Every Morning for three Weeks (during which Time this Assembly and general Disputation held) the Charges, given in by the Clergy the first Morning were delivered straightways to the Chief of the Opinionists, without demanding any Defence at that Time from them. They had Time till a certain Hour that Evening; to which the Court adjourned, (if I may be allowed an *Impropriety* for the Sake of a *Term*) to prepare their Defence; and at that Time to deliver it into the Court before the People. The Clergy had the Afternoon to form their Arguments, and collect their Proofs to maintain these Charges: Other than a Committee, or certain Number of, no
I Doubt,

Doubt, the most learned and eloquent of them, appointed by the rest, that were to receive the Defence given in, make their Objections, and refute the Errors charged by public Arguments before the People. The next Morning the Clergy gave in fresh Charges which were answered and argued in the Afternoon. And thus held this general Disputation for three Weeks every Day, except Sunday. This general Disputation ended in a general Refutation of those unhappy People's Doctrine. They were confuted in above twenty-nine gross Errors; besides many more charged on them, which they as frequently preached and taught the People, as those they were confuted in; but in Regard they could not be proved upon them, they denied them. For they put the Clergy upon the Proof of their teaching such Errors as they charged them with; and such as they could not prove, they denied. They denied also the most of them they did prove; until the Proofs were fully made, and then they produced their Defence in Support of them. How difficult and desperate the Task of those that undertake to shew those People their Danger? They must make as full, clear and strong Proof against them, as our English Laws require against a Man's Life!

WHEN this Dispute was ended, and their Errors condemned by an Assembly of the Churches,

Churches, which was the 30th of August, 1637; the Protestant Party that had not been tainted with their Doctrine (but were a great many of them inclined to think favourably of the *solter, inoffensive* People, as they thought, that professed it) were now wroth with Ire against them, seeing their Doctrine and Dispositions were wicked. The Magistrates therefore told them, that they hoped, as the Confutation made of their Errors, was so general, public, and clear, that no further bad Consequences would attend their Doctrine. And hoped that the untainted Part of the People were confirmed in their Faith, and that others were convinced of their Errors. Hoped also that they themselves were so convinced as well as others. Therefore charged them to preach no more since they were not duly qualified by any external Calling or Ordination:---Let their *Pretence* to a *spiritual Calling*, be what it may. They prayed that they should amend their Lives and repent. And that they at that time and for the future would forbear to proceed *judicially* against them; provided they would so surcease, amend and repent.

SOME that were not quite hardened in those Errors promised they would; others promised from cunning and politic Views, without Purpose of Performance. And others hardy, and obstinate, avowed their Principles, threatned the Judges, and say-

ed they would to the last Gasps maintain the Principles they taught, and would seal them with their Blood. The Magistrates pitied, and hoping Time would amend them, was loath to proceed with Rigour; being persuaded to Lenity by the Clergy, lest Violence should give a bad Idea to the Indian Natives of the Christian Religion; and so mar their first Hopes in that new World. The Magistrates therefore discharged them all.

HERE is opened to our View a most fruitful Field for choice Reflections. But as better Thoughts may probably strike upon the Reader from the Consideration of this Scene, than any the Author *can* give; and that mere Facts themselves are swelling this Paper beyond its designed Bulk; we must omit digressive Reflections of any Kind. Notwithstanding cannot forbear advising, that the Reader may consider the Obstinacy, Madness, and Misfortune of *rational* Creatures, clearly convicted of Error in a Case that chiefly concerned their own eternal Good. And, to heighten the Surprise at such Behaviour, let him view their Situation:---Under the *Mercy* of civil Officers for dispensing national Laws. Nor let him quit this Idea, till he further views them departing, under these Circumstances, with a Resolution to die Martyrs to *confuted Errors*! Cursing the Power that gives them Mercy, resolving to destroy them

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that spare them, and considering their best Friends as their common Enemies! And let the Reader observe, also, the Effects of true Religion, in the contrary Behaviour of the Clergy and Magistrates.

THIS general Confutation had very good Effects. It stopped the Run of their Progress, and lessened their Esteem by unveiling their Wickedness. Yet though they were crushed they were not subdued; but as the Snake, whom you tread upon at one End, swells with collected Venom, and doubles to offend you with the other; so they mustered all their impotent Gall and Wickedness to revenge the Stroke they received. It drove them to take desperate Means; preaching dangerous Sermons to the People. Telling them their Case was not so bad, as to be dispirited; that when their chief Friends returned home they would be revenged on them Priests of *Baal*, Tyrants, Popish Factors, and such like Names. And with all this, made use of the common Refuge in such Cases; saying, "That Christ's chosen People were persecuted for Christ's Sake. [Here let the Reader observe, that as the Mercy of God appointed it, the able Men who were their Supporters, being rich Merchants of *Boston*, chanced at that Time to be in *Old England*, *Holland*, and them Countries: Otherwise it was thought Affairs would scarcely prosper with the Protestants as it did.]

THUS these Preachers doubling their Diligence and Insolence, would produce Examples, in their Sermons, of the Courage and Bravery of some, in the Old and New Testament, who ventured dangerous *Things* for the Love of God and his People, and yet escaped. Among many Instances of this Kind, one Mr. *Wheelright*, a sanguine Preacher of theirs, produced the Example of *Moses* that slew the *Egyptian*. And urged, that though the Children of *Satan* had more Eloquence than they, yet there was as much Difference between their, and their Opposer's Belief, as between Heaven and Hell; and such like bold and dangerous Expressions.

IN Order also to recover their Credit, Mrs. *Hutchison* and Mrs. *Dyer* doubled also their Diligence in their Lectures, to strengthen their Interest. Mrs. *Hutchison*, in her Lectures, added several new Articles, that *Agricola* never mentioned, and it's probable never thought of.*

THE Clergy, then watchful of the Opinionist's Words and Actions, heard of these Expressions, and of their new Endeavours to re-establish their Interest. They considered

* *Hornius*, Page 366. speaking of their Progress at that Time; and, after calling them an infamous Set, says:—*Orta videtur in Novâ Angliâ; et Hutchisoniæ si non matrem, saltem nutricem. At this Rise in New England, it seems, if Mrs. Hutchison was not the MOTHER of it, she was at least the NURSE.*

considered the Strength they would receive by the Arrival of their powerful Friends, and what imminent Dangers they would be subject to ; since there could be no Amendment expected from the People, whilst their hardened wicked Chiefs remained amongst them. They therefore resolved on proper Remedies for such desperate Evils. And accordingly applied to the civil Magistrates again, and informed them of the true Nature of their State. They advised, that before it would be too late, they would call those People to an Account, as contumacious, obstinate People, Sowers of Sedition, Chiefs and Assemblers of *Conventicles*, and other unlawful Meetings of the People, which are ever dangerous to public Peace, and the civil Good of Nations ; and that therefore they should forthwith proceed *judicially* against them.

THIS, being thought expedient, was resolved on. And accordingly those seditious Preachers, *viz.* Mr. *Wheelright*, *William Aspinwall*, *John Cogshall*, *William Baulston*, *Edward Hutchison*, *Thomas Marshall*, *Disney Dyer*, *Richard Gridle*, and *Mrs. Hutchison* were all apprehended, and such Facts proved against them, as induced the civil Magistrates to fine some of them heavily. And at a Court held at *Newtown* aforesaid, the 30th of *October*, 1637, put them under sufficient Bail for their good and peaceable Behaviour. Others, whom they

they found quite hardy and obstinate, they excommunicated the Churches in due Form; and transported them to an Island called the *Isle of Read*; surnamed by some the *Isle of Error*. Some of their Descendants live to this Day in that *Island*, hatching and multiplying new Opinions, and living in Dissention among one another; differing perpetually about some new Flourish or another in Religion; and acting by one another as Lust and Passion direct*. After they were banished the Church had Peace; the People coming daily into the Churches weeping bitterly, and confessing their grievous Sins and Apostacy; praying to God, with Repentance, for Forgiveness; and praying of the Clergy to receive them into the Community of the Faithful again; and to accompany them in Prayer to God for their Forgiveness.

SECTION V.

IT is clear, through the Incidents of this History, that the Hand of God visibly appeared in this happy Overthrow, as well
as

* How can it be otherwise? When one of the Tenets then advanced by the People who were banished to that Island (and which is this Day held by the present *Moravians*, or one tantamount to it, as shall be proved

as the Industry of Man. For if the Opinionists powerful Friends were there at that Time, the Conquest could not be so easy, if at all. Yet it will appear, upon a further Relation of some Incidents of this particular Part of their History, that the Almighty, in more especial Manner, favoured and forwarded this fortunate Event, more than all the Power of Man could do. No less than surprizing Prodigies interposed the Progress of that insolent People, Providence having made Examples of his wrathful Justice of the two wickedest Instruments of the whole Crew:---to wit Mrs. *Hutchison* and Mrs. *Dyer*. They produced monstrous Births, which were endeavoured to be concealed. But were, in a surprizing and accidental Manner discovered, by Means of a Midwife and other Women, who, upon due Examination, revealed the whole Particulars relating to the Births mentioned. For they privately buried Mrs. *Dyer's* in order to conceal the Fact. But it was, no Doubt, the Almighty's Appointment that it should be at all; and that for special Ends. Therefore could not, by human Industry, be concealed till that special

proved in the *Appendix*) is:--*Deus non amat hominem plus propter ullam sanctitatem, nec odio eum magis habet propter ullam flagitiam. God loves not any Man the more for Holiness, nor does he hate him the more for any Crime!* We see what Reformers we have got amongst us.

cial End designed was accomplished. It was therefore raised after being three Months buried and upwards; and exposed by Order of the Magistrates and Clergy for several Days together at *Boston*, sometime to 300 People at a Time. Mrs. *Hutchinson's* Birth were several Monsters of small Size, and was never concealed.

I make no Doubt but some will accuse me with Superstition and Weakness for believing, or giving, this Account. But I'd have them consider, that what has been at one Time, may be at another. And we must disregard *History*, or confess that such like and stranger Things have been. Whoever would be curious enough to know the whole Particulars of this Fact and many other melancholy Incidents, omitted here for Brevity, may be satisfied by having recourse to the Pamphlets and News Papers published from 1637 to 1648. Many of which are to be met with in a curious Collection of Church Miscellanies, printed in *London* about 70 Years ago. And also in a Book intituled, *A short Story of the Ruin of the Antinomians*, &c. which is mentioned before in one of the marginal Notes of this historical Account.

ABOUT this Time the Sectaries that slipped over from *Germany*, the *Netherlands*, *Holland*, and them Parts; soon made Footing among the giddy *Britons*; and raised strange Confusions and Misfortunes among them,

them, in such Sort that the whole Kingdom was in an Uproar.* The several banished Chiefs of *Antinomians* thinking this a choice Time, to restore their weakened Cause; laid hold of the Opportunity and came over to *Old England* while the other Sectaries kept this Flame of Enthusiasm and Confusion alive. They had not been long there when several of the Bohemian, Moravian, Saxon and German *Antinomians* joined them. They made bitter Complaints of their Treatment in *New England*. And were received by the generous Britons as religious Exiles and the more so then, because *England* was a very Babel. The People so drunk with different Opinions, that some scarcely knew what Sect they belonged to. And this Indulgence gave great Weight to their Preachings: Especially as the irreligious Principles of the other Sectaries had cleared a Passage before, for their loose Doctrine. And these Reasons together with the Preachings of one *Christopher Love*, kindled dissentious Flames higher in *England* than the other Sectaries had done before them. They were greatly strengthened by the Learning and Preachings of

Dr.

* *Hornius*, whom I have so often quoted being an Author of Credit, and then living; says with Admiration; Page 560: *A Condito orbe non fuerunt tot monstrosæ Opiniones, quot nunc in Anglia!* Since the Beginning of the World so many monstrous Opinions have not been, as now in England.

Dr. *Crisp*, *Saltmarsh*, *Hobson*, and several others that joined their Party. In such Sort was the Church then confused in *England*; with those *Antinomians* (or as we call them now *Moravians*;) *Anabaptists*, and other *Free-thinkers* that the Church Ministers were a great many of them infected with the Poyson. And the Clergy through most Counties of *England* were obliged to associate to certain Towns, and there agreed on Articles or Confessions of Faith; which were to be publickly read and subscribed to, by all the Gentlemen that had Livings in the Church. And such as refused, lost their Livings.

THE principal Inhabitants of every Parish; who professed themselves Church Protestants did also agree at those Associations to subscribe the Articles or Confessions of Faith prepared.

CHRISTOPHER LOVE before mentioned was accused with carrying on a treasonable Plot, under the Cloak of seeming Piety, against the State in Favour of the Scots with many great Men in *England*. And such Proofs were made thereof, that he was executed at *Tower Hill* the 22^d of *August*, 1651: Yet he dyed like an hardy Disciple of that Sect; pretended he suffered all for the *Love of Christ* and in perfect Innocence. His last Hour was filled with bitter Revileings against the State, his Judges and Prosecutors. And went to Death full of this pretend-

pretended Spirit, yet possessed of such an hardy wicked Mind as aforesaid.

ANOTHER special Defeat they met with about the same Time in *England* by judicial Proceedings, was in the Conviction and Confinement of one *William Franklyn* and *Mary Gadbury* at *Winchester* Assizes the 7th of *March*, 1649; who feigned such an extraordinary Fund of the Spirit, that they pretended to *Revelation*. This was accompanied with the *Deprivation*, *Conviction*, and *Confinement* of one *Mr. Blackwood* a Clergyman; who was brought into their unhappy Principles, and to speak and act as they did in many Things.

THEY plagued *England* from the Year 1635, or thereabouts, 'till the Year 1654. From that Time by the constant Preachings of the Clergy, the Publication of their Behaviour and Attempts in *New England*; and the cutting off their *Chiefs*; *Love*, *Wood*, *Franklyn*, &c. they declined from thence forward. And such as did not quit the Kingdom, and go to *Moravia*, *Transylvania*, or them Places; remained in *England*, and embraced one Sect or another of those whose Principles were nearest a-Kin to their own. And who have remained in several Classes amongst us to this Day: But indeed I believe much altered for the better, as well in *Doctrine* as in *Discipline*, *Manners* and *Practice*. A certain Proof by the Bye that all this uplifted Folly, in Pretensions

to extraordinary Gifts of the Spirit is a Vanity; a Distemper either of the *Mind* or *Heart*: Either from *Enthusiasm* arising from confused religious Ideas, and false Conceptions; or from *Designs* proceeding from some *selfish* Views, either *ambitious* or *interested*.

It is not therefore to be feared but the present Heats and Follies will be in some time allayed; tho' they should proceed from either or both the Distempers before mentioned: But indeed I am absolutely persuaded there are more *Moravians* and *Methodists* deceived from a Distemper of the *Mind*, than of the *Heart*; more from a *Sincerity* of *Ignorance*, or ignorant *Sincerity*, than from *Design* to impose. Yet I cannot conceive that *all* are quite *ignorant* of the Falshood and Danger of the *Moravian* Doctrine: Therefore not quite free from *some* Design. For I think it is impossible that a Person of common Discernment, bred up where the Gospel is *plainly* taught, should be imposed upon in *all* the *Moravian Errors*. If *Hypocrisy* be the Spring of their *wicked* Eolly, 'twill be seen through, exposed and despised. If, I say, it be *Enthusiasm* that renders them *sincerely* ridiculous, these *Heats* will cool by Degrees as those of others have done; and Reason steal herself gradually into an Ascendancy. Yet the *Sting* of their *more rested* Errors may corrupt the

the Mind a long Time, tho' the *Inflammation* and *Swell* of their *Enthusiasm* may fall.

It is a Question whether those Enthusiastic Flights produced their *more rested* Errors; or whether those *Errors* when imbibed, produced those *Flights*? It is also a Question whether those Flights be constituted, through any Obstruction of the regular Flowings of the Animal Spirits in their *assigned* Passages of the Brain, by the Interposition and Influence of a *confused* Store of Ideas; whether through any præternatural Heat or Viscidity of those Spirits which may affect the *thinking* Faculties; (since innumerable Instances shew their strong *Communication*.) Or lastly, whether they are not certain *Petuliarities* of Disorder, incident as well to those *Spirits* as to the *thinking* Faculties; and which may perhaps unite in *constituting* that *Irregularity* of Fancy, in *producing* that *monstrosity* of the Mind---ENTHUSIASM? I say these are Questions which a due Examination of this Matter would admit of, if not require. But as they are physical Niceties as much above the Level of my *Judgment* and *Fancy*, as they are foreign to my intended Purpose, I shall not pretend to dip further into such scrupulous Points. Since my sole Intent is no more, in speaking of it, than this---That which soever of the Causes mentioned, produces *Enthusiasm*, or what ever other Cause may produce it; it is certain that it

operates in much the same Manner in all Ages and in all Men : Tho' it may in different Men take different Courses. And that Error, whether it be the Cause or Effect of *Enthusiasm*, yet is certainly concomitant with it.

BUT to pursue our ACCOUNT and bring it to a Close, we find that since the Years 1654 or 1660, or thereabouts, the *Antinomian Doctrine* (now called the *Moravian Doctrine*) has been weakened. And rested ever since (at least) unnoticed in the World, until these the golden Days of the Right Reverend and most illustrious Count *Zinzendorf* and his fellow Labourers in *Agricola* not *Christ*.

THIS Gentleman taking it in his Head to reform Religion, from what Motive, I believe his God and himself only can tell ; did sometime about the Year 1725 with the Advice and Assistance of others whom he knew to be of his own Turn of Mind, form a Scheme of Religion such as they now teach : But not directly the same Principles, having made several Alterations as they found most expedient to effect whatever be their Designs : Which I believe none can truly tell, unless those that have got into the *Arcana* of their Secret, and were thought properly qualified to get the WORD : So far are they *Free Masons*, and indeed I think stick close to the Text of *Secrecy*. However it is certain that they chose the

Plan

Plan of Agricola to ground their Scheme on. And I hope the Reader is convinced from the whole Tenor of the Account, given that the *Schemes, Cunning, and Practice* in general, of the ancient *Antinomians* are the same with those pursued this Day by the present *Moravians*. And in the 1st *Appendix* I hope to prove sufficiently that their Doctrine is in all *Essentialities* the same. Which if I do, then surely 'twill be incontestably allowed me what I contend for, to wit, that the *present Moravians* and the *ancient Antinomians*, should be esteemed, and are the *same Set*: For as I have before urged in some Part of this Tract, the trifling Points of Difference are but *necessary* Consequences of the variableness of all enthusiastic Sects. And such Variation, cannot with any Portion of Reason, Justness, or Propriety, be offered as a *Plea* to this Charge; when it be fully proved that they agree in all ESSENTIALITIES of *Doctrine, Practice, and Discipline*. We find that the *Antinomians* in their last *Rise* added many Things that *Agricola* their Founder never perhaps thought of, or any of his *Followers* in the Century he lived in. We also find by the Acknowledgement of the *present Set* in several Parts of their Writings and other Proofs which might be offered if we did not find this Tract *stealing* vastly beyond its intended Bounds, that they have made several Amendments themselves: (as they call their

Alterations) And these *Amendments* must be adding to or taking from the first Scheme.

MR. Cennick himself, within these two Years made several Alterations (as I am told) from their first Conduct. Particularly in the Beginning they drank strong Liquors at their *Love Feasts*, and of Course made merry. But he politically changed their Fair from *Dainties* to a Glass of Water, and a Piece of plain Cake. This may, nay probably will, in a little Time be esteemed a religious and needful Ceremony : (as they do their holy Kifs.) Tho' it be a Thing merely trifling and of no Moment whether they use it or not. But would not these and such like Differences, be a weak Support to their *Objections* against the Charge of *Antinomianism*, when they agree in all essential Points of *Doctrine, Practice, and Discipline*?

THE Truth of it is ; they like the *Principles* of that Doctrine, being suitable to their *Scheme* and Dispositions : But they hate the *Name*, because they know, that that Sect, under the Name of *Antinomians*, were rendered abominable to the World : Particularly in their last *Rise*. Yet, (as before mentioned)

THE Count chose those Principles for his Plan about the Time mentioned, though he protested against the *Name*. And ever since he has not spared his *Person, Labour, Learning, and Fortune* (which I suppose not small)

small) to propagate, promote and establish that Doctrine. Has got vast Numbers in *Europe* and *America* to think as he does. And has been, himself and his Family, in many Parts of these great Provinces of the World, personally labouring, and is still, to strengthen and establish his Undertaking. Last Summer, being 1749, he was in *London*; soliciting (or Fame is a Lyar) for some special Act in Favour of his Designs. What his Success was, or the Purport of his Requests, I cannot tell.

THE First, as far as I can learn, that began to revive this Doctrine in *England* this last Time,* was one *Peter Böhlér*, a Man, no doubt, of *Learning* and *Abilities*, whom (we may probably conclude) the *Count* thought a proper Person to send over into that Kingdom to *stir the Guile* of Religion, and set the People's Heads in a Ferment: In order to propagate and facilitate his Designs. Being nesting (as far as I can learn: Having no other Authority for this Part of my Account, than what I could learn by Enquiries, pick here and there from their Writings, and conclude from the Course of their *Progress* and the Nature of *Things*) about *Oxford*; which he knew to be the properest

* *Hornius* says, that one *John Eaton* was the first that introduced this excellent Doctrine into *England*: *Antinomorum primus in Anglia fundator fuit quidam Johannes Eatonus, &c.* Page 566. But *Böhlér* seems to be the first that revived it there at this Time.

properest Place for his Designs. He wrought himself into the Acquaintance of some learned Men there, and through many other Parts of *England*. The Count, in the mean Time, was not idle in *Germany*, nor remiss in sending proper Missionaries, Emissaries (call them which you will, or both if you please) into other Countries, making Acquaintances, getting themselves a Footing, and clearing a Passage for their Doctrine; which they by Degrees opened Tenet by Tenet (like their ancient Brethren of *New England*) till they made Parties in the several Kingdoms they were in.

THE first (at least of any Note) in *England* that were unhappily taken in by these artful Tamperings were the Messieurs *John* and *Charles Wesley*: The former of whom, I absolutely believe to be a *sincere, modest, religious* Man; though he unhappily chanced to be more than irregularly erroneous: More the Pity!--The Poison was by Degrees conveyed gradually to many through that great Seminary where Mr. *John Wesley* was a Fellow and his Brother a Student, till many were infected: But it seems took no great Head till about the Year 1736, when Mr. *Whitfield*, who was bred a *Servitor* in that University, was ordained. And coming into the Acquaintance of the Messrs. *Wesleys* (as he very minutely tells in his *Accounts of God's Dealings* with him) and with several others who had sucked in the Seeds
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former Brethren of *New Eng-*
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ceed further, left in the Humour a
this ridiculous, yet *dangerous* Con-
duct

MOUTH to him, ever since. The 15th of June, 1739 (without any other Authority than his imaginary Notions of a *spiritual Call*) he preached at *Kingswood* among the Colliers; and has too successfully followed that Trade since, under the Banner of Count *Zinzendorf*, the Vicar of *Agricola* upon Earth.

SINCE the Days of Father *Agricola*, none was more laborious or zealous for the Establishment of that worthy Cause; nor ever took more artful, cunning, Methods to do it than he. Or ever during so short a Time, laid a better Foundation than this same Mr. *Cennick* to bring about his or his Master *Zinzendorf's* Desires. He hath now a good Preaching (or Meeting) House prepared for him, and handsome Improvements in *Dublin*. Above 1000 Souls of his Party; a great many Friends; a subscribed-for Fund of between 2 and 300 *l.* a Year (as I was credibly informed by one that was of them) to answer his, and his Fellow Preachers Calls. Which Sum is collected at the Rate of 12 Shillings a Year paid quarterly, from every Head of a Family. He is perpetually labouring in the Country, spreading his Infection through the Provinces of *Leinster* and *Ulster*; from whence he comes to *Dublin* perhaps once a Month, or once in two Months, to see how his Coadjutors manage to keep up the Spirit amongst the Brethren. And some-
with

time slips to *England* to concert Matters with the worthy Brethren of the Tabernacles there; and commonly brings a fresh Set of Teachers.

It is remarkable that when he honours *Dublin* with a Visit, his misled, unhappy Flock are more rejoiced thereat, than they would if visited by an appearing Angel. And when he leaves Things in proper Settlement with them, he withdraws to his Country Calls: Sometime with his Family, and sometime without them. Thus is he working his Way silently, and making strong his Party in Country, as well as City (like his former Brethren of *New England*) and it is probable waits to be raised to a sufficient Strength, and for a proper Opportunity, to pluck off the Veil, and shew the true Effects of his Doctrine as they did.

UPON a Review of this whole Scene; if we can allow one Minutes Reflection, is it possible to avoid the highest Detestation, as well as Pity, of the Depravity, Folly, and *Servility* of any Part (even the lowest) of our Country; who could suffer themselves to be, (when Ignorance seems to have taken her Flight) so grossly cheated, so ridiculously fooled, not only out of their Reason and Fortunes, but gulled of their very Souls! And by whom, or what.----I shall not proceed further, lest in the Humour a Sense of this ridiculous, yet *dangerous* Con-

duct, has raised me to ; I might chance to say something *unbecoming* one that protrudes his Amusements on the Public ; something *below* the Dignity of a rational Creature, and *transgressive* of the Duty of a Christian,

SECTION VI.

SINCE the foregoing Account was written, I was favoured by a Gentleman curious in his Collections, with the Pamphlet already mentioned in a Note, Page 24, written by the Rev. Mr. *Gilbert Tennant* of *New Jersey*, with a Recommendatory Preface by Dr. *Coleman* and several other eminent *Divines* of *New England* ; and republished at *London* in 1743, with a well written Preface by some Gentlemen there.

THE *Titule Page* runs thus : “ Some Account of the PRINCIPLES of the *Moravians* : Chiefly collected from several CONVERSATIONS with Count *Zinzendorf* ; and from some Sermons preached by him and published in *London*.” It is certainly a true Picture of *Moravian Practice*, which is the Point he confesses he had, chiefly in View, to expose ; having (as he says) neither Leisure nor Inclination to enter into a *Refutation* of their *Doctrine* : Tho’ he lays open very truly most of their Tenets.

THERE

THERE are many Truths asserted in it that would have been useful in compiling the preceding *Account* of the *Rise* and *Progress* of that *Seet*, if I had met with it in Time. But as I did not, and that inserting them by Way of Note to strengthen the *relative Passages* in that *Account*, would too frequently take off the Attention of the Reader from the *Chain* of Facts in the *Text* or running Course of the Work, I have reserved them for this *Session*. And shall here endeavour to collect such *Extracts* from that Work, as will, I am persuaded strengthen my View in that *Account*: Which is to shew that the present *Moravians* agree in all principal Points of *Doctrine*, *Discipline*, and *Practice*, with the ancient *Antinomians*. The *Extracts* I intend, will be likewise a sufficient Proof, that in all Parts of *Europe* and *America* that *Moravians* are in, they pursue the *same* Course of Conduct. And that an extraordinary *cunning* evidently appears, and a certain *Consciousness* of *Design* seems to peep, under their Cloak of *Simplicity*, *Sanctity*, and *voluntary Poverty*.

THESE *Extracts* I the rather make, because they are for the most Part but the Substance of what I intended to advance myself, in Case I had not met with them; but it gives me Pleasure that I did, as they must give the Proofs designed to be made by them, a kind of fourfold Sanction. *First,*

with Respect to those taken from the Preface written in *London*; Because such Extracts are presumed to speak in great Measure the Sense of *all* there, that became even but slightly acquainted with the Doctrine and Practice of those People, as well as the Opinion of the Writer himself, who, made no Doubt, more scrupulous Enquiries. *Secondly*, As the Extracts made from that Part of it written by Mr. *Tennant* himself must in like Manner speak the Sense of those that inhabit that remote Part of the Earth, as well as his own Thoughts and Affirmations, which I believe to be equally *true* as I think the whole *judiciously* written. And we are the rather to believe so in a special Degree of Assent, as his Thoughts and Affirmations are so strongly recommended by many of the more eminent *Divines* in those Parts of the British Empire. *Thirdly*, As some Extracts are to be taken from Letters and Writings from *Holland*, quoted to be sure justly by Mr. *Tennant*, concerning the present *Moravian* Doctrine and Practice; and which, with a Parity of Reason equal to any mentioned, must speak the general Sense of that Country concerning those Things, as well as the Thoughts of the Authors of these Letters and Writings. And, *Fourthly*, As I am persuaded they speak, the Sense of all those in these Parts that are any wise acquainted with their Doctrine and Practice, and not unhappy enough
to

to be infected by them as well as my Thoughts of these Things (which I confess to be the weakest Sanction). For I can affirm upon my Truth, and Conscience that all such Extracts as I shall make from these different Writers of different Countries, (tho' from the same Book) are strictly and truly the Principles and Practice of that Sect in these Parts to the best of my Judgment, Remembrance, and Belief, from the best Discoveries I could make, and the most probable Accounts I have had, upon the strictest Inspections and Researches, and the closest Enquiries in my Power: (unless such Proofs as I shall mark to be out of my Knowledge and Accounts) And this I hope every impartial Reader will think sufficiently proved either by *Authorities* or reasonable *Circumstances* through the Course of this Tract; and by the *common* Consent of the *general* Voice.

I LIKEWISE humbly insist that this *Agreement* in the Sense and Accounts of so *distant* and so *many* Nations, is in some Degree tantamount to a Demonstration. If this be allowed (as I am sure by the rational and unprejudiced it will) I hope from undoubted Authorities to prove fully that the present *Moravians*, are the ancient *Antinomian* Sect: Which is one of the mean Points in View. And I think if I do it sufficiently to convince a rational unprejudiced Reader, I do enough. For it must be well known

even to those that are but slightly conversant in Church History, how abominable that Sect were rendered by their wicked and destructive Attempts. Mr. *Williams* in his GOSPEL TRUTH written against Dr. *Crisp*, hath these Words, Preface Page 2. “ By
 “ *this Pretence*, (speaking of their *Principles* and *Practice*, and of their affected
 “ Sanctity) ANTINOMIANISM *so corrupted*
 “ Germany; *it bid fair to overthrow Church*
 “ *and State in New England*, (at the critical Time I have given an Account of)
 “ *and by its Stroke at the Vitals of Religion*,
 “ *it alarmed most of the Pulpits in Eng-*
 “ *land.*”

THEREFORE to prove the present *Moravians* to be the ancient *Antinomians*, is I think *Refutation* enough of their Principles, if no other was attempted. And if we allow a *Sameness* of *Doctrine*, *Discipline*, and *Practice*, to be the only Mark to *know*, and Principles that *constitute*, a *Sameness* of SECT, I shall compleat I believe that Part of my Undertaking. Nor do I think there is, or can be, any other Way or Mark to *know* and characterise any Sect, that *fall* and *Rise* in the World. For we cannot trace a Succession of Existence or unbroken Linealty in such Sect; therefore how can their *Sameness* be *known* or *proved* but by that *Mark* and this *Rule*? If a Set of People amongst us, should To-morrow or next Day take a Whim to propagate and
 etta-

establish Novelty under the *common* Pretext REFORMATION ; and that they chose the Manichean, Encratite, or Essæan, *Doctrine, Discipline* and *Practice*, (nor is it possible as Times go, but such Things may happen,) how could we know them to be of those or any of those *Seets*, but by such *Marks* and such *Rule* ? And how could we, or why should we, distinguish them by any of these Appellations but for that Reason. And if such was the Case, should we not properly adapt the original Appellation and fully charge it as a monumental Mark of Infamy against them as well to satisfy, instruct, and open the Eyes of the present Age, as to be a *Guide* to Posterity ? I verily believe the principal Reason that induced the present *Moravians* to hate so violently, and shun so carefully the Name *Antinomian*, is to prevent the rolling of the Swell of Antiquity against them, lest the Torrent of its Evidence should tear up their secret Coverts, and discover and refute their Principles. For they were not, nor their Chiefs cannot be, ignorant that such Consequences must attend the Acceptance of that Name. Therefore we cannot do a better Thing to serve the Cause of *Truth*, than to *prove* this Charge fully against them. For that must be a sufficient *Barrier* to prevent the Innocent from falling in with them, and sufficient *Reason* for their own Conviction and Repentance : Since if they suffer them-

selves

selves to reflect coolly on the *Attri*
of an omnipotent and of Course di
Being, on the *Tenor* of Christianity,
on the *Nature* of Things, they must
how fatal a Perseverance in such deli
Errors, is likely to be to their Souls.-
to the Extracts we are to make,

-----I shall begin with the Preface
ten in *London*, Page 4, after the Au
declares that what he offers were the Resi
a free and impartial Inquiry into the Sc
they have laid, and the MANNER in w
they are carrying it on.---Then he says
“ The first Objection arises from the
“ boured Endeavours they use to hide
“ Opinions, their constant Unwilling
“ to lay open their Sentiments plainly
“ fairly, and to suffer them to be exam
“ by Scripture and Reason.----Why c
“ those great Pretenders to L
Page 5. “ and Holiness, instead of
“ nuating themselves into the Affection
“ the weak and unstable, and *creeping*
“ *Houses* in order to lead *Captive silly*
“ *men*, rather lay their Schemes open
“ the World, that they may be tryed
“ the Word of God.---Yet it seems to
“ very far from being agreeable with
“ *Sincerity* which the Gospel requires,
“ these People to pretend to be the pr
“ Successors of the ancient Church
“ *Bobemia and Moravia.*”

[I pray the Reader may observe the *Analogy* those Extracts bear to the Matters they respectively relate to in the preceding *Account* of their *Rise* and *Progress*; and of Course the Proofs they make of my principal Point.]----“ Though Persons may be “ admitted upon easy Terms into what “ they call their *Bands*, yet they receive “ none into their intimate *Church Communion*, but such as profess a *senseless Persecution*, and they are also possessed of a *full Assurance* of their own Salvation.---Those, Page 6. “ who are thus admitted into their “ *Communion*, must believe that “ *Infalibility* is lodged in the Church.” [This Extract I cannot *prove*, *know* not, nor have I had any Account of, but give it upon the Credit of this *London AUTHOR*, and to be an Inlet of Knowledge as well as Incentive to Enquiry for any that may be curious.]

“ THEY may not enter into civil Contract of any Moment, without the common Consent: Their Persons are disposed of in Marriage by the Direction of the Community.---Reading and Reasoning being in great Measure, if not quite laid aside.---I might add---the silent Stupidity they enjoin; their Neglect of Prayer; and when they do use it, their confining their Addresses almost wholly to the *second Person* of the sacred Trinity, however to the *utter* Neglect of the Divine “ Father.”

“ Father.” [He does not here mention their further abuse and Perversion of the Gospel Doctrine of the Trinity, which I hope is sufficiently shewn and proved in the first Appendix.] “ The artful Regulation of their Convents, and the various religious Officers of both Sexes.” [*Both Sexes*.---Those of the Male, are what they call *perfect*, or *gifted Men*, who are appointed to *preach* and *expound* the Gospel; others to be the Heads of *Classes* in their *Bands* or private *Societies*, and *Meetings*, for Instruction of others that are *waiting* for the *Gift*: They have three Classes, *viz. married Men, Widowers, and Batchelors*; and to each of these there is an Officer appointed as Head. The Females are Officers of the like *Nature*, and of like *Endowments*; and have their female *Classes* under their Tuition, distinguished as the Male are: In Imitation of Mrs. *Hutchison* and Mrs. *Dyer's* Plan of Action. Our Author justly calls this an *artful Regulation*. And in this Point of *Practice*, or if we may call it *Discipline*, as in most others, the *Methodists* agree with them.]

“ I might here speak of their adventurous
Page 7. “ Use of the *Lot* * and their
 “ Confessions; their *Method* of
 “ dis-

* They pretend that when such Evidence of Things does not appear as may be sufficient for Reason to draw *certain* Conclusions from; and that the *Impulse* of the *Spirit*

“ discovering and purging out the *accursed Thing*.” [This I had an *Account* of, but could not learn what the *Method* is.]
 “ Their Vow of Sincerity, by drinking a
 “ Glass of *Liquor* [*Cennick* has wisely chang-
 “ ed it into Water, as before mentioned]
 “ at their *Love Feasts*, with a Wish, that
 “ it might be to them like the *bitter* cursed
 “ *Water of Jealousy* under the Law, if they
 “ are insincere.”----Thus far the *London Preface*. Now we begin with Mr. *Tennet*’s own Writings in *New England*.

“ I THINK it necessary to give an Ac-
 “ count of some of the Errors which Count
 “ *Zinzendorf*, not long since, expressed in
 Page 11. “ *New Brunswick* ; some of which
 “ I heard him assert *myself*, and
 “ the rest were heard by Mr. *Henrick Visser* a
 “ Person of good Intelligence and Probity.
 “ The Count not giving Liberty for two
 “ to be present with him at any one Time,
 “ when

Spirit do not direct; then they determine by *Lot*, without Regard to *Prudence*, *Probability*, or *Expedience*. And this they do, as far as I can learn, in various Ways; but all of adventrous and superstitious Nature; Not unlike the conjurative silly Shifts of old Women that pretend to discover Thefts and the like by the *Bible* and *Key*, or by the *Sieve* and *Shetters*. The *Methodists* agree with them in this Folly, and say that God directs the *Lot*. Tho’ for some Time we find by Mr. *Whitfield*’s Writings they disliked it; but have been notwithstanding afterwards reconciled to it as we find through many Parts of their Writings. See Mr. *Wesley*’s 2d Journal, Page 7, 8, 81, &c. *Whitfield*’s 5th Journal, Page 5, &c.

“ when Questions were asked about religious Matters, there was no room left for a joint Testimony.---Their extraordinary Method of *concealing* generally their pernicious Principles, is &c.” [The *Methodists* are more open and *sincere* in this Point, and indeed I think in most others. For upon receiving a divine Command, as Mr. *Wesley* somewhere says, to *preach and print*, they have ever since given the World enough of both. So *punctually* did some of them obey it, that they have scarcely taken a Walk, said a Prayer, or eat a Meal that they have not given a circumstantial Account of in print.

HE proceeds here to give a Catalogue of their *Errors*, which I shall omit giving, as I must make use of them to strengthen the Charges in the first *Appendix*. Page 13. he says;---“ I shall beg Leave to subjoin the Extract of a Letter from Mr. *John Stockers*, Merchant of *Amsterdam*, (a Person of good Character) dated *August 1741*, to Mr. *George Brinkerhoff*, Merchant of *New York*, relating to the *Moravians* or *Herenbooters*, translated from the Dutch”.---[Here let the Reader observe how the Report of this Dutchman agrees with what is said of their Behaviour in the *Historical Account*.]

“ As to the *Hernbooters* (or *Hernbutbers*, “ their present *Rise* being different
Page 14. “ covered by the Dutch to be
first.

“ first in the Village of *Hernbutb*, as al-
 “ ready mentioned in this Tract) much
 “ might be sayed of them beyond the
 “ Bounds of a Letter. Mr. *Kullencamp*
 “ has wrote three small Tracts against
 “ them ; and also the Reverend Mr.
 “ *Krypers* ; and three Professors ; viz. the
 “ Reverend Messieurs *Honert*, *Voget*, and
 “ *Gelders*, have wrote against them.---I ac-
 “ count them a mischievous People,----
 “ they have a Mixture of many Errors.”
 [Here he gives a few of their Errors which
 I shall reserve for the 1st Appendix. And
 then he says]

“ Who will not be astonished at such
 “ Propositions, from Men who give them-
 “ selves out for *absolved* Christians, simple
 “ and harmless, while they are full of *sub-*
 “ *tlety*, and cherish a *Complication* of Er-
 “ rors.---They are also inconsistent with
 “ themselves, proposing that at one Time,
 “ which at another Time they *deny* ; going
 “ about with Untruths ; pretending that
 “ they have *Cbrist within* them to be a live-
 “ ing Bible ; and such like Things as
 “ these.---Their Meetings are no more sus-
 “ fered amongst us---They were treated
 “ in a mild, friendly, Manner, Page 15
 “ but would not suffer them-
 “ selves to be examined. 'Tis true they
 “ don't belong to the *Reformed Church*, but
 “ they pretend to go between the *Lutheran*
 “ and the *Reformed Church*, and that they

“are neither of the one nor of the other,
“but that they come nearest the *Lutheran*.”

[We see how inconsistent these People are with themselves in this Point, They endeavour to perplex the World strangely by these different Accounts that respect their *Descent*, in order to flave off as much as possible the Charge of *Antinomianism*.] “The
“Lord be praised, they have not triumph-
“ed, for by that Means all religion would
“have been in Confusion, and the funda-
“mental Truths taken away; by which
“the Church must either stand or fall.”

HE next gives the Extract of a Letter dated the 15th of *February*, 1742, from the Reverend Mr *Samuel Finley* of *Philadelphia* which contains the Sum of a Discourse between Mr. *Finley* and the Count. But as it chiefly concerns Matter of Doctrine, I shall make Use of it only in the *Appendix* as Proofs to support the Errors charged there.

THE following Extracts are Mr. *Ten-*
“*nants* own Writing,---He says---“ Mr.
“*Spangenberg* one of the first of the *Mora-*
Page 37. “*vian* Missionaries into this Part
“of the Country who sowed the
“Seed of their *dreadful* Doctrine in *New*
“*York*, in a Discourse with me, opposed
“strenuously the Doctrine of original Sin
“imputed.---He declaimed more than once
Page 38. “in my Hearing against human
“Learning,---He run down Rea-
“son

The *Moravian Heresy.*

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"son as if it was useless in Religion.
 "When they assert gross Contradictions,
 "they tell us that we must *believe simply*.---
 "Reason and Argument are rendered use-
 "less.---Their Principles are most detesta-
 "ble!---I expect the *Moravians* will use
 "Fox-like Shifts, to evade the
 "Discovery of their heretical and Page 39.
 "horrible Principles.---The *Moravian* No-
 "tion about the Law, is a Myste- Page 41.
 "ry of detestable Iniquity! and
 "indeed this seems to me to be the main
 "Spring of their unreasonable, anti-evan-
 "gelical, and licentious Religion:---The
 "Conversion of most of them (if we credit
 "the *Count's* Assertion) is very Page 42.
 "slight, without any prepara-
 "tory Law Work, *done* in a *Moment*.---
 "They have gross Ignorance of the *Nature*
 "of a true and saving Faith.---Do not a
 "Number of them seem to be proud un-
 "der a Mask of Humility.---Are not ma-
 "ny of them *uncharitable* and *divisive* in
 "their Speech and Actions?--- Page 43.
 "They neglect Family Prayer,
 "send out Missionaries without human
 "Learning; preach without Study, and
 "without Prayer before or after."

"THERE is much *cunning* in their Prac-
 "tice cloaked with an Appearance of *sim-*
 "plicity.---They labour to be acquainted
 "with the Principles of others.---Mr. *Bete-*
 "ner in my Hearing expressly contradic-

“ ed himself in the Space of two or 1
 “ Minutes.---Bishop *Nitsman's* Wife
 “ denied since what she asserted at 1
 Page 44. “ *Brunswick*---They hide a
 “ their Principles that they t
 “ will disgust.” [I beg Leave once m
 request that the Reader may observe t
 greement of this Practice which is ce
 truth with what is offered in the *Hist
 Account.*] “ They speak slightly of the
 “ of good Books.---They speak slight
 Page 45. “ *Confessions of Faith*, and
 “ like regular and harmon
 “ *Systems* of Christian Principles. The
 “ deavour to insinuate themselves into
 “ ple's Affections first, by Smiles and
 “ Discourses about the *Love of Christ*,
 “ by a seeming innocent, simple and lo
 “ Behaviour, while in the mean Time
 “ carefully hide their Principles, unti
 “ Affections are catched and then let 1
 “ out by *Degrees*.---They take special
 “ to apply to young Persons, Fem
 “ and ignorant People, who are full of
 “ fection?---There must be, if they
 “ some Person of *Note* and *Figure* in e

“ Bigotry---The Count asserted, that many
 “ would be saved at the Day of Judgment,
 Page 48. “ by the Intercession of the Saints,
 “ and that he himself expected to
 “ save Thousands !---Their Principles tend
 “ to deceive Mankind, and fix the World
 “ in a fatal Security : They are directly
 “ contrary to Scripture, Reason, Experi-
 “ ence, Antiquity, the Writings of the
 “ ablest and best Divines of the Protestant
 “ Churches, to the Harmony of their Con-
 “ fessions of Faith, and to the Work of
 “ God.”

MR. Tennant is remarkable for great Judgment and Probity. And I do sincerely affirm the foregoing Extracts to agree with the Discipline and Practice of the *Moravians* in these Parts to the best of my Knowledge, Remembrance, and Belief, as far as I could learn by Proofs, Writings, Enquiries, and personal Knowledge. And I believe the Reader is satisfied by the Agreement of the foregoing Extracts, that the present *Moravians* are in *Discipline* and *Practice* the same with the ancient *Antinomians*. The 1st *Appendix* will as clearly shew their *Sameness* in *Doctrine*, which I think must to Demonstration prove what I labour for, to wit, their *Sameness* in *Seet*,

CHAP. III.

SECTION I.

IT is now Time that we should proceed to consider some of their *Tenets*. I say *some*. For I design to treat of what I apprehend to be their *mean* ERRORS, in a different *Manner*, and more *extensively* than those which I take to be of lesser Moment, and that *depend* in some wise, either more or less, immediately on those Errors which I am intended to consider in such different Manner.

THOSE principal *Tenets* on which most of their other Errors hang, I take to be two, that is to say,

I. THAT all Things *necessary for Christians to do*, hath been *actually* done for *them* by Christ, and their *Pardon* then *absolutely* sealed. And therefore that the *only Duty* of a Christian is but

II. To *simply believe*: Or in other Words to be possessed of an *historical Faith*.

THE Manner in which I mean to treat of these, is, to give (to the best of my Judgment) the *Evangelical Sense* of the *Truths* thus

thus perverted into Errors. And as I proceed, to shew, by *Note, Digression*, or other expedient Method, in *what particular* and *how* they are changed into *Errors*.

THIS *Manner* I have chosen for two principal Reasons.

1st. BECAUSE I apprehend it to be more *edifying* and less puzzling to the Reader than the *ordinary* Manner in which Works of Controversy are carried on: And because also, that it cannot be so *stiff, dry*, and *heavy*, as the usual Manner: For by the quick Returns of controverted Argument, the Ideas seem to most Minds perplexed; few Readers having *Judgment* or *Strength* of Thought sufficient to *digest* and *arrange* them properly: Whereas, in this Manner they occur to the Mind (and must of Course be so arranged) in *successive* and *natural* Order. And

2^{dly}. Because likewise that by this *Order*, the *Error* and *Refutation* must unavoidably appear in the same Idea with the *Truth*. And therefore be, at the same Time *improving, pleasing*, and *convincing* to the Reader. For if I can support by sufficient Proofs the *Truths* I assert, then of course it will appear that any Opinion, *opposite* to, or *different* from it, is more or less *erroneous*, as such Opinion is, in its Nature, more or less opposite to, or different from such *supported* Truth. And every *Proof* that is made of the *Truth* is naturally a *Refutation*

futation of the Error. In like Manner *as* if a *Lye* was told, when the *Truth* is *proved* the *Lye* stands convicted. Every Circumstance that supported the *Truth* was equally a Conviction of the *Lye*. And, upon this *Adjustment*, it naturally appears *how* this *Lye* became so, and in *what Particular* it was one. Therefore I hope, on the Consideration of these Things, that the Reader will be reconciled to the Method I chose to take.

SECTION II.

ERROR I.

THAT all Things *necessary* for *Christians to do*, hath been *actually* done for them by Christ, and their *Pardon* then *absolutely* sealed.

PROOF that this is *Moravian Doctrine*.

“ ON the Cross He (Christ) made a
 “ Confession for all the World, when he
 “ sayed, *Father forgive them*. And *when*
 “ he cryed out *'tis finished*, He gave AB-
 “ SOLUTION to all. C. ZINZENDORF'S
 “ 16. *Disc.* Page 31. See also Page 120.
 “ For tho' I once at Judgment Seat
 “ Appear, I shall no Censure meet;
 “ Since

" Since I'm absolv'd already here ;

" And my *whole Debt is paid off clear.*

Col. Cennick's Hymns, Page 44.

[Here is an *absolute* Acquittance, not *conditional*, and to prevent understanding it so, another of these Teachers, in a Letter sent from *Wales* to the *Society* at the Tabernacle in *London*, and bound up with this Collection, says, Page 3. of his Letter, speaking with Respect to this Point]----" That " is a free and *unconditional* Love" [and immediately after, in the same Page, says] " Death can have no Sting when He " (Christ) answered *all the Demands* of " the Law for you." [Cennick says further to this Point, Page 11. of that Collection]

" Be never more disinay'd

" From Guilt, Fear, Passion, and the

" Strefs,

" Of all that *might* a Sinner press,

" *His Blood thy RANSOM paid.*"

[If it was necessary I might produce from their Writings a hundred Proofs of this Error, but this is sufficient. Let us hear now the Opinion of others, who must be allowed to know their Doctrine well] " Those who are *justified* are *actually* so at " the *Time* of the Crucifixion of our Lord."

Mr. TENNANT, Page 12. [this he says in his Catalogue of *Moravian Errors*, which he collected from the Count's Conversations with him.] " Christ has *done all that was*

necessary.

“ *necessary for the absolute Salvation of all Mankind.*” *Messrs. WESLEYS’ short View of the Difference between them and the MORAVIAN BRETHREN.* Page 14. [and this with many other Errors those Gentlemen give as the Result of many scrupulous Controversies between them and the Chiefs of the *Moravians*. Upon which Discovery they declared off from that *Set*, as already spoken of. I assure the Reader to have heard *Moravian* Preachers several Times assert from the Pulpit a Doctrine equal to this.---I believe further *Proofs* are needless, though we might offer many.]

PROOF that this *Antinomian Doctrine*.

“ ALL the Weight, and all the Burden;
 “ and all that very Sin itself, is long ago
 “ laid upon Christ; and that laying it up-
 “ on him is a *full Discharge*, and a *general*
 “ *Release and Acquittance* unto thee; that
 “ there is not any one Sin now to be
 “ charged upon thee.” Dr. CRISP, Page
 298. See Page 281. 285. See also *Hornius*, Page 601. And the *Short Story*, &c.
 in several Places.

TRUTH.

THE greatest Good that Man was capable of receiving accrued to him from the invaluable Effects of the *Death and Passion* of Christ; and the *Merits* of that *Death and Passion*. To the taking a brief View whereof, we must consider

I. THE

I. THE *Benefits* we have received from his *Death* and *Passion*. And

II. THE *Efficacy* of the *Merits* of that *Death* and *Passion*.

IN order to which we must briefly consider the *first Division* distinctly, under the following principal Heads, *viz.*

1st. THE *Cause* of the *Death* and *Passion* of the Son of God.

2^{dly}. THE *Motive* that induced God to promise and send his Son as a Saviour to suffer such *Death* and *Passion*; and that also induced the Son to suffer it. And

3^{dly}. THE *Scope and Design* of such his *Death* and *Passion*, and the *Good* that thereby accrued to us.

WE shall next consider the *second Division* in its due Place.

1st. AS to the *Cause* of his *Death* and *Passion*.

GOD made Man in in his own Image and Likeness, in a State of Blessedness and perfect Holiness, (wherein chiefly consisted his Likeness to God). And in such state he covenanted with him, That if he kept up to his Integrity, by a *perfect* Submission to his Will, he should inherit the Earth, as supreme Lord thereof, in such State of Innocence and Perfection as he then was; devoid of Misery, Pain and Labour; and should after be translated to Glory, without tasting of *Death*,

But

obeyed the first Command given
God, and fell from his State of Im
and Perfection: By which the Imag
Creator was in great Measure def
him; and he became liable to the
denounced against him in Case he dis

As he fell after the *Covenant*,
Mankind in general; in as much
were all comprized in him as their co
Representative; as well, as being all
Time naturally contained in his *Loi*

HERE the *Justice* of God is wo
serving, in that he made the *Coven*
Man before he fell. And thereby
Mankind, a Right of Enjoyment
heritance in such State of Innocence:
common Pledge *Adam* had kept up
Integrity. But in as much as he dis
the Command, which he knew woul

SECTION III.

2dly. “ **A**S to the *Motive* that induced
 “ God to promise and send his
 “ Son as a Saviour to suffer such *Death*
 “ and *Passion*; and that induced the Son
 “ also to suffer it.

WE are assured that *God* (like temporal Princes from their Number of Subjects) could not receive an additional Growth of Power or Glory from a Multiplicity of Creatures: Since the *Sum* and *Fullness* of all Perfection was contained in himself. Therefore all the Works of God to an Infinity could not be the least Encrease of his *Power* or *Glory*; but a *Manifestation* only, or *Display* thereof. And in case the Number of his Works, could be an *Encrease* of Power and Glory to him; sure his *Justice* or *Wisdom* could not be the less justifiable; if he destroyed that Creature, who so soon disobeyed him, after so great a Blessing as CREATION. The bringing him from a handful of *Dust* to be Lord of the whole *Earth*, and the Companion of Angels! But Experience proves, that the Prince cannot promise himself much Happiness in his Subjects, who seem early disposed to *Rebellion*: In this View have even the Almighty revealed himself; when he sayd---
It repented him that he made Man.

It is plain then from this Consideration and many others that could be made ; that God could have no other Motive in making Man, but his own pure and incomprehensible Love. And we will soon find, that the same *Principle*, and his *Mercy*, induce him to *preserve* his Creature.

NOTWITHSTANDING that Man disobeyed, by the subtle Contrivances of *Satan*, whose Watchings are constant to obstruct the Intent of God's Creation, and entrap the Creature whom he knows to be made to inherit the Mansions whence he was thrust out and for ever foreclosed. Yet the Almighty, in the eternal Council of his Wisdom, foreseeing he would fall, provided a Remedy. And tho' it can't be presumed that God *willed* the Serpent to destroy his Creature ; yet being told his *Duty* and the Consequence of *Disobedience*, he was left by God to the *Freedom* of his own *Will* (as we sometime are) and he knew that Man in that State, tho' a *State of Perfection*, would not withstand the Temptations, of a *subtle Devil*, when his special Assistance was wanting to defeat them. And in that Case, tho' he did not *Will* Satan to tempt him, yet he permitted it ; and that without the least Derogation from his Justice ; in regard, that he had told him a *Duty*, which was *fully in his Power*, since he required no *active* Performance but a passive Obedience *only*, to *one easy Command*--to wit, not to eat that Fruit.

Fruit.--And as a Shield of Defence against any Temptation, gave him Memory, Understanding, and all the other Faculties and Powers of a human Soul, in greater Perfection than ever Man had since. Wherefore after arming him through his infinite *Justice*; with *all the Powers and Faculties* of a human Soul in full Perfection: Sure he might with *equal justice* withdraw his Presence from him, and leave him to himself; thus to make Tryal of the Integrity of his new Creature, and as it were, to make fair Encounter with his Enemy, after furnishing him with sufficient Power and Weapons.

BUT Satan from the special Frailty of our Nature, is an overmatch for most Men, if the Assistance of divine Power, does not interpose: Tho' in the *special Composition* of Man, he hath Abilities enough to confound this Temptator in his utmost *Power* and *Subtlety* *, if duly exerted. But he found that this favourite Creature hath Frailties

N 2

too

* 'Tis true that many have disputed the *Entity* of a Devil. But the wild Arguments and Surmises they bring to Support this Opinion are fully refuted by the *Scriptures*; and might be so, on the clearest *reasoning* imaginable, if Revelation was less explicit on that Point. Therefore we are *as Christians* to believe there is a Devil. And it is certain that his usual *Manner* of tempting is by *Cunning* and *Subtlety*: not by *Force*. Tho' we find *Moravians* and *Methodists* (particularly Messieurs Cennick and Whitfield, pineing under *bodily Disorders* by Means of his *Oppressions*, his *Force*, and wicked

too ; which he proved in his Attempts upon the *first*. And we see that from his Knowledge of our Frailties, he required no more of God, but such Permission to tempt Job--by leaving him to himself. For it is impossible that God, who is all *Goodness*, should

wicked *Power*. Sometimes their *Bodies* cast forcibly by him on the Ground. At other Times their *Stomachs* seized, depriving them of the common Cravings of Nature for Food. But this is probably only pursuing their usual Strain of Ambition ; To wit, for the Sake of a Parallel between them and *Job* ; whose Body was afflicted by that *wicked Sprite*. For it is well known that there is scarcely a remarkable *good Man* in the Scriptures that they have not given some *parallel* Instance between *them* and *him*. But let them *imagine* or *pretend* what they will ; it is certain that such is not the *usual Manner* he tempts in. Rather he commonly *steals* in upon the unguarded Hours of Man, as OTWAY contrives for POLYDORE in his Designs upon the Virtue of MONIMIA.

“ I’ll
 “ Wait on, and watch her loose unguarded Hours :
 “ Then when her roving Thoughts have been abroad,
 “ And brought in wanton Wishes to her Heart ;
 “ I’ll the very Minute when her Virtue *reds*,
 “ I’ll, &c.

Polydore has in this Place, exactly filled the Character, and played the Part of a Devil, more compleatly, as to his *usual Subtlety* in tempting, than in any Part of MILTON’S *Paradise*, or DRYDEN’S *State of Innocence*. Wherefore it should be always our Care that *Virtue* the sure Guardian of *Innocence* should not *nod* ; and that *Morals* should be truly *inculcated* and *indulged*, being the Nourishment and Support of *Virtue*.

should be either an *acting* or *consenting* Party to Evil : But he sometime on Account of our Disobedience (or for other Reasons known only to him) *suffers* such Things to *æ* : As is evident in the Case of *Adam* and *Job*.

AND tho' *Job* was as clearly deprived of the *Assistance* of God as *Adam* was ; and that there were many more sensual Objects, then to induce him to yield than when *Adam* did ; who had the human Abilities much stronger : Yet as God was *omniscient* in knowing the *Effects* of leaving his Servant *Job* to himself, as well as he did the Effects of leaving *Adam*, how wonderful therefore a *manifestation* was it of his impenetrable Wisdom to do it :--As is clearly evinced from the different Effects of both these seeming annalogical Causes. For as all the Acts of God are for the Better, so were these ; which in themselves seem *severe*, nay, *destructive*, Trials of his Creature. And especially as the Fall of *Adam*, which happened by leaving him to himself, was the *Ground-Work* of a greater *Display* of the *Power*, *Wisdom*, and *Love*, of God, than if he never fell : (as shall be hereafter shewn) Or than could have been possibly known to his Creatures if he had not fallen. The Reasons because he had provided a *Remedy*, (as before mentioned), against such consequent Effects. And the attoning Power, thus pitched upon, must of Necessity

have taken upon him Humanity ; because he must be punished in that Nature for the Crime, which the Frailties thereof occasioned ; nor could less *Excellency* than a God, be sufficient to cancel its *Guilt* ; since it extended to all Mankind.

THIS short View shews that nothing but the pure *Love*, and unbounded *Mercy* of God, as well as his most infinite *Wisdom*, could be the *Motive* to this UNION (happy to us!) between our frail *Nature* and the *Godhead* in the Person of *Christ* : Which could not have happened if *Man* had never fallen. And by this *Means* and *Relationship*, we may presume that we in some Degree are intitled to *Privileges* in Heaven scarcely allowable to Angels. The Thought of which *Goodness* alone, ought to exact from us, all the *Praises*, *Wonder*, and *Acknowledgments* that the whole Faculties of Soul and Body can yield. “ *Here is LOVE, not that we loved GOD, but that he loved us, and sent his SON as a PROPITIATION for our SINS.*”

WE are next to consider the *Motive* that induced Christ to suffer.---Upon Consideration whereof we shall find that it resolves into the same *Principle* and *Motive*, that induced God to *promise* and *send* him :---Since there is no severing the GODHEAD of the *Trinity*. And therefore that the same *Principle* which induced the Father to *promise* and *send* him, induced the Son to suffer.--
To

To wit.--LOVE--Pure Love and Mercy :--
As also, a most profound *Submission* to the
Will of the Father, as he required it ; which
Christ signally instanced in his extraordinary
Act of *Resignation* in the Garden.

BUT if we should ask what was the
Cause of this LOVE and MERCY in God ?
We must answer---Nothing but *Love* and
Mercy. For what *Cause* can be found, to
occasion any *Act* of the DIVINE WILL
(which is in itself the *Cause* of all *Causes*)
but such *Cause* as must resolve in *itself* again.
We find in *Exodus*, Cap. 3. Ver. 14. where
God is speaking to *Moses*, that he could
find nothing to *define himself* by, but *him-*
self again. I AM *that* I AM, &c.---Tell
them *that* I AM sent you, &c.

Now, since we find that LOVE induced
the Father to make Man ; and that the
same Principle induced him to *promise* and
send his Son as a *Saviour* ; and that the
same Principle induced the Son to *suffer* ;
we must

3dly. Consider-----THE SCOPE and
DESIGN of such his Death and Passion,
and the GOOD that thereby accrued to us.
Which is what was purposed to be consi-
dered under the 3d principal Head of this
first Division.

SECTION IV.

AS the *Cause* and *Motives* of Christ's Sufferings have appeared on the foregoing Considerations, it will naturally follow, that the *SCOPE*, *DESIGN*, and *END* of his Sufferings were to wash away every *Blot* and *Stain* of that original *Sin*, and of *Guilt* that accompanied it. And to prevent the *Punishment* that was to be the unavoidable Consequence of both. It was obtaining for us not only a *Reprieve* but a *Pardon*, which must have been sealed with the same Blood that washed away the *Guilt* of the *Crime*: No other *Sacrifice* could be propitiatory to the Father, and that could not be dispensed with; nor could it fail of *absolute* EFFICACY.---For---*As all Men died in the first ADAM, so shall all be made alive in the second ADAM.*

IT is true *all* that died in *Adam*, were made alive in *Christ*, because he obtained a *general* and *absolute* Pardon, for *all Mankind*, by Virtue of the *Covenant of Redemption* or Agreement between the Father and the Spirit on the one Part, and Christ, the *Word*, on the other: Therefore *ALL* became *virtually* alive. As well as that whomsoever are revived to the *original Life* in *Adam's State* of Innocence, become so, *in* and *through* Christ. For he obtained, as before-mentioned,

mentioned, an *absolute Pardon* for the *World*: But, as *Recltor* and *Law-giver*, he either dispenses the *Merits* of this Pardon, pursuant to *Terms* by *Grace*, to *Believers*; or, as *Recltor* only, according to the Immenfity of his *Mercy*, to *Unbelievers*.

THOUGH I fay the Pardon was *absolute*, yet it was fo only from the *offended* to the *atoning Perfon*:----By *Virtue*, as above-mentioned, of the *Covenant of Redemption*. But this atoning Perfon, having *all the Right of Judgment committed to him*, that was originally in the *offended*; had then, from the *constitutional Nature* of all *Laws*, a *Power* to enter into fuch further *Terms*, *Covenants*, and *Agreements*, as were pleafing to him:---Being ftill confiftent with *eternal Juftice*.

SUCH was the Cafe here. The Son having *purchafed* ABSOLUTE PARDON, and *Judgment* being committed to him, entered into a *new Covenant*, and enacted a *new Law*, by which Man was to have a *conditional Right* to the *absolute Pardon* he purchafed. Therefore, when Man fulfils the *Condition*, the *Pardon* is applied. Whilft living, it is *virtually* and *pro tempore* applied; when dead, and *Judgment* given, it is *actually* and *definitely*. I fay whilft *living*, it is *virtually* and *pro tempore*: That is to fay, *during* our Continuance in a *State of Grace* (which is acting by *Grace* pursuant to *Gofpel Terms*) Chrift applies to our Ac-
count,

count, by Virtue of his Covenant *with us*, the *Merits* of that Pardon which he obtained for us : But as our *Condition* here is a State of *Trial*, and that we are apt to *fall when we think ourselves securest* ; he therefore does not, nor from *Gospel Tenor* cannot, apply his absolute Pardon *actually and definitely* until this *State* is over : When *God can be no longer mocked* ; and *that whatsoever a Man hath sowed he shall then reap*. Yea, the *Elect from Eternity* shall then have the *absolute Pardon* he obtained *actually and definitely* applied to them ; which is only *virtually*, but not *pro tempore*, applied to them here.

I say it is not *pro tempore* as it is applied to others, Because Christ, in the *Covenant of Redemption*, took upon himself, that the *ELECT* should certainly live up to the *Law*. he would enact : By this Means to preserve the *Truth* of the Father's *original Decree* with Respect to their *absolute Safety* ; and yet to bring in *them* as well as *others* upon the *Plan* of Christ's *saving Benefits* pursuant to his *Gospel Rule*.

How astonishing is the Harmony of this *Love and Wisdom* in the *Trinity* ! In this *View* do we clearly see the *Truth* of that Verse in *St. John* : *He that doth Righteousness is righteous*. Indeed none other can : Either *Elect*, or *Unelect*. And still how great a *Display* of his *Wisdom* is it, and how greatly does it add to our *Wonder*, when no Man living can *know* that he is an
elect

elect Person; though in *Truth* he may: By this Means preventing his Creatures from any Pretensions to *omit* Duty, or *do* any Thing *contrary* to it.

We find then that the principal *Ends* of Christ's Sufferings; were to render us *meet* for *good Works*, and to *intitle* us to *Salvation* upon *Terms* in the *Power* of all, that will *strive* to fulfil. Thus the Apostle: He gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People ZEALOUS OF GOOD WORKS.---Whence it is plain that those who hold that *good Works* are not *necessary* to Salvation, do *err* in their Hearts, &c. Since that, *against Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance there is NO LAW.*

It appears then that the *SCOPE and DESIGN* of Christ's Death and Passion were to purchase an *absolute Pardon* for condemned Man, and to verify the Almighty's Decree concerning his *ELECT*. And that the *immediate GOOD* that thereby accrued to us, seems to be summed up in the Tot of old Zachary's Collection:---“*That we, being DELIVERED out of the Hands of our Enemies, might serve him in HOLINESS AND RIGHTEOUSNESS*”.

CHRIST's perfect Performance of Duty is an Ensamble for our imperfect but sincere Performance. With a seeming Satisfaction he sums up, a little before his Death, the
Account

Account of his perfect Services : I have glorified thee on Earth, I have finished the Work thou gavest me to do. And this is the Account he expects of our *imperfect Services* : to wit---That we glorify him on Earth, and *sincerely* do to our utmost Power what he gave us to do.

THE Falshood of this Part of *Moravian Errors* appears upon the foregoing TRUTHS. And the few Considerations offered, shew clearly that the unhappy Labours of Men, in finding out Retreats of Safety in the Death and Passion of Christ, without *Regard* to their own Concurrence in the *Act of Salvation*, could if Truth be only an Encouragement to lull and saunter away Life, in a State of *Idolence* and *Omission*, or to be *too active* in committing the vilest Crimes that the *Habits* * of Vice and *Promptness* of their own Nature can suggest. Besides this, it would tend to the Destruction of civil Society; in Regard that we must reasonably expect the same Measure dealt to us which we give.

THAT

* It is assured that Custom only can render the Deformity of Vice familiar or agreeable to us.

St. *Jerom* says, Ep. 14.---“ *Viam nimia facit vitiorum consuetudo, quæ si in partem alterum transferatur, invenietur (sicut scriptura dicit) semita justitiæ legis.*” *The Custom of Vice hath made the WAY tolerable, which if changed by Degrees into another HABIT; it will be soon found (as the Scripture says) that the the Paths of Righteousness are easy.*

THAT the *Moravian* Error relative to this *Tenet* may appear more clearly a Contradiction to *Reason* and the *Scriptures*, let us yet a little longer consider what were the *further Benefits* of this great Work. And this will be fully shewn upon the Consideration of the *second Division* of this *first Tenet* ---to wit---

“ THE EFFICACY of the *Merits* of the
“ *Death* and *Passion* of Christ.

SECTION V.

AS Christ obtained us a Pardon by his Death and Passion, the MERITS of that Death and Passion were yet a further extensive Measure of the *Goodness* and *Mercy* of God, For he did not only forgive the Sin, and cancel its *Guilt* and *Punishment*; but from the *Love* and *Mercy* he still had for his *Creatures*, as well as the Regard he had to the MERITS of his Son, he was again reconciled to all his *Creatures* that would lay hold of these *Merits* (and depend absolutely on them as the sole *meritorious Cause* of *Salvation*) and come to him through Jesus, *their CHRIST*, in the *Way*, and by the *Means* assigned by him, their *new* and *indulgent* LAW-GIVER.

THIS was Love and Mercy indeed! and here it is---that his *Love passeth Knowledge*.

The Malefactor under Sentence of Death, by the *Goodness* of this great Friend, has not only obtained a *Pardon*, but, besides all this, is, through his Mediation, restored to the Favour of his Prince, and raised to the highest Honours :--For *behold now we are the Sons of God, and it doth not yet appear what we shall be*. Yet none are, by Virtue of this *saving Act* of Christ, and its *Merits*, the *Sons of God*; but such as *sincerely* conform to the Law of Christ (as mentioned before).

SHALL not *Gratitude* then exact from us such *Obedience* as he required, * though he had never annexed any Punishment? Or shall we sculk about for *imaginary* Retreats to evade his Commands and screen from his Punishments? Like our frail Parent, who, conscious of his Crime strove to bilk his God among *Eden* Bushes!

BUT, in taking a more *extensive* View of these great Blessings, we shall find that the *Merits* of the Death and Passion of Christ, did not only clear us a Way to Glory, but also to a more *expansive Measure* of Glory, than

* He requires we should be sincerely *virtuous*, in our Love of one another, and truly *religious* in our Love of God.—*Horace* thinks 'tis Virtue alone can give true Satisfaction :—" Vis rectè vivere? quis non? si virtus hoc una potest dare; fortis omittis hoc age diliciis." *Would you choose to live happily? Who would not? If Virtue alone can give it, pursue it with Might, and forsake OTHER DELIGHTS.*

we could have if Man had not fallen. —
 cause of the *Union* between the *Godhead*
our Nature, (as beforementioned) by
 which we are adopted the *Sons of God*;
 are, thereby, no Doubt, intitled to a
 perfect * Participation of his Glory,
 if Man continued in pristine Innocence,
 had been translated. For as it is a *spe-*
Characteristic of divine Operations, that
 his Works are not only accompanied
 new *Causes* of Wonder, but also with
 ional EFFICACY: In like Manner
 the *Blessings* of Redemption, greater
 the *Curse* of the Fall. *Redemption* did
 only heal the Disease, but its conse-
 quent and attendant *Blessings* were also such

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a Re-

The *Moravians* preach up *Perfection* in this Life;
 a Believer has got the GIFT. But, indeed, if
 we look for *Perfection* by the MERITS of Christ; we
 look for it after a general Consummation, when
 we may, on good Foundation, expect the most perfect
 state of all created Beings. I know that most
 persons consider the *Blessings* by Christ to be no more
 a Restoration of what we lost in Adam. But this,
 I think, is not doing Justice to that great Work. It is
 extending its Efficacy so far as it ought:—And yet
 I offer the Thought to admit of extraneous or wild
 notions:—But be founded on clear Revelation,
 Reason, and the Nature of Things. Nor is
 it, perhaps, a Point that demands so much the Ex-
 tended and full Stretch of our Faculties: Provided al-
 though that their bolder Efforts be bounded by Modesty,
 supported by Scripture and true Reasoning. For
 the Axis on which the great Round of Christianity

a *Restorative* as gave the Patient a *happier* Tone, and *better* Constitution, than if he was never distempered. Therefore how can it be doubted, but that our Enjoyments and Participations of Glory after a general Consummation, must be more perfect than if we never fell, in Proportion as the *Blessings* of Redemption surpassed the *Curse* of our Fall.

IN order to shew as clear as the Mind can conceive it, (at least as clear as in *my* Power) that we must have a more perfect Enjoyment of the Glory of God, *by Virtue of the Union* in Christ after Judgment, than if Man had not fallen (which is Part of those *Blessings* that have accrued to us from the *Merits* of the Death and Passion of Christ) we need not have Recourse to clearer Argument than what will appear from the following Thoughts.

EVERY happy Soul, after Separation from the Body, is presumed to be in a Place of Rest, where it *enjoys the Presence* of God, and consequently his Glory, in as ample Measure as it is *capable* of receiving: ---For the Soul can enjoy *no larger* a Proportion of Glory, than it is capable of receiving. In Regard that we must understand the Glory of God (with Respect to *resplendent Emmanation*, which is here the special Point in View) to be conveyed to the Soul by Way of Transfusion from the divine Presence. And it is received into the

the Soul by a kind of *Illapfe*, or gentle Penetration, as Heat conveys itself through all the Parts of a massy Body of Iron. Or in the same Manner that the Glory of God was conveyed through every Part of *the burning Bush*, which appeared to *Moses* as a *Flame of Fire*.

THE Reason that it so appeared is undoubtedly because that all the *Vacuities* and *Receptivities* of the Bush, were so equally and fully irradiated with the bright Beams of his Glory, that the Bush lost its natural Form and Likeness, and became as one Body of *Light*. And in like Manner do we apprehend that the *Glory* of God, by an *inconceivable* Subtlety and Smoothness penetrates into the Soul, and brings it to a nearer Degree of Likeness unto the Divine Presence, in Proportion as it hath a *Capacity* of taking in a greater Measure of that Glory: Like unto the Iron mentioned, or other Body, capable of *bearing* and *taking in* Heat; the greater *Quantity* thereof it receives, the more it inflames and grows in glowing Colour and Likeness to the *Fire* itself that produced it. [I mean *culinary* Fire; or, Fire operating on other Body, and kindled by Swiftnefs of Motion into a *Glow*:---For we cannot find any such Property as *Shine* or *Brightness* in Fire purely *Elementary*; until it inflames, by Friction or other swift Agitation, the Body it operates in.]

BUT as the heated *Iron* or other like Body, is brought to a nearer Degree of Likeness unto Fire, by the Means aforesaid; so changes the Soul into a nearer Degree of Likeness unto the *divine Presence*, in Proportion as it is *capable* of receiving, and does take in, a greater *Measure* of the Glories emitted. And in Proportion as it thus takes in such *greater Measure*, is it more *perfectly happy*, because more *perfectly like* the glorious Being that produces them. And because that the nearer any Thing is brought to resemble the Thing it is designed to be like, the *more perfect* it is.

I PRAY the Reader may not mistake me. For I once more say that the Likeness I here confine myself to, is with Regard to the *bright Glories* of those *blissful Regions*. Glories which must be in *all Spaces* that the divine Presence in *special Manner* fills. Because they are *necessary Emanations* of the divine Nature:---Being *active Spirit* of the *purest Kind*. And I believe all will allow, that there are *superior Degrees* of Spirit, as well as of *material Substances*: I mean with Respect to *Nature*, as well as *Office*. Because it is evident from many Parts of Scripture:---Especially from the different Descriptions given of a *Seraph* and *Cherub*. Nay the Argument on this Point must be lost in *Demonstration*, when we consider that God whom the Scriptures say is *Spirit*, must be purer than *created Spirit*. Therefore we
may

may conclude incontestably that radiant Glories, as *necessary* Emanations of the divine Nature, must fill the whole Capacity of the Space which he in *special* Manner fills : For he is sayed to be *the Fountain of LIGHT and LIFE.*

THAT such *Shine*, such *Brightness*, such *Glow*, such *Radiance*, such *Glories* ! must fill the whole *Capacity* of those Regions and *every* Spirit there, will demonstrably appear ; if we allow that we must *judge of Things invisible by the Things that ARE SEEN.* Therefore let us consider the *Operations and Effects* of such as are *analogous* to this Point.

First, LIGHT either more or less *resulgent*, is at least in *great* Degree constituted by the *Presence of Fire* to any transparent or luminous Body. Of this the following Instance, is the strongest Proof.

THE nicest Enquirers into Nature allow the SUN to be a Body of incessantly subsisting *Fire*. And they likewise agree that the Air is inherently a transparent Body. From this, *Experience* proves, that whatever Part of the *Globe* this Fire doth present itself to this *luminous* Body, that Part of *Horizon* or Space in View, is fully, strongly, and clearly *enlightened*. And when its Presence is removed gradually to *bless* the Whole *in Turn*, then are we left in *Darkness* ; deprived of all Light, but such as the *Reflection* of the Rays of that *Fire* gives, when they obliquely

quely glance through that transparent Body of Air against the dark and solid Body of the Moon, and are by it repelled through the *Air* again in *direct Columns* to the *then opposite* Part of our Ball: This I say is all the *Light*, *Brightness* and *Blessing of Light* left us when the Presence of that great Fire is removed:-- Unless the additional Force given to this *Light* by the faint Rays of more distant *Fires*: (the *Stars*) Which have, no Doubt, Force enough notwithstanding their Distance, to dart their *Light* (which is a *Body*) in *direct Lines* through the *thin Fluid* of *ÆTHER*; but not sufficient (because of their Distance) to penetrate in such *direct Lines*, like our Sun, the Bounds of our *Atmosphere*, and pierce through our *grosser Air*; but diffusedly gleam a kind of *obliquely*, tho' not directly, reflected *Light*, which assist with the *direct Reflection* of the Sun's Light from the Moon to us, to illuminate more fully the Body of our lower *Air*.---For if the emitted Particles of Light from those *distant Fires*, could in *direct Lines* force their Way to us with like Force as our *nearer Fire* the Sun doth; I see no Reason why any Part of our Earth should ever *have Night*. Since these Things are the *natural Causes of Light*; and that universal Space is so abundantly and profusedly full of the *natural Glories* of that beneficent *divinely glorious* Creator! that there is scarcely a Spot of our little

little Ball that is not perpetually *opposed* to *Fires* perhaps as *Great*, and as prolific of their *Essence* as our Sun. But are too far from us to have *Force sufficient* to pervade our gross Air in *direct* Lines and give us incessant Day.

MANY Proofs might be given to demonstrate this, but it is not here our Business. What hath been sayed (if granted) is sufficient for our Point; which is to shew that the *Presence* of Fire to any transparent Body is in *great* Degree the *Cause* of, and *can never* fail to give,--LIGHT. For let even these starry Lights mentioned, reach us, either in *direct* Lines or by *oblique Reflection*, (or by whatever other Way) yet it is incontestible that the Reason we have Light by them, is because *they are Fires*, and that the Air is *inherently transparent*.

Secondly, LIGHT, or any *luminous* Body, becomes more or less *radiant*, *shining*, and *glorious* in proportion as it is more or less impregnated with the *Essence* of the Principle of Fire, emitted from such fiery Body. This is plain from a Sun Beam, Blaze of a Candle, Fire, or other compressed flaming Body of the subtilized Particles of Fire confined to narrow Compass by the Pressure of Air:---For when we find it diffused and lost in larger Scope, they lose their *Radiancy* in Proportion as their *Strength* is by Dispersion weakened.---To apply the

1st Division or View of this *Analogy* of Fire &c. to our Point ; let us consider That,

THE *divine Father*, through the whole Scriptures, is generally represented as the *self-subsisting, unproceeding, unproduced, independant* ESSENCE of the DIVINITY. Christ himself seems to allow this Pre-eminence in many Places to the Father. In one Place particularly, in Point of Knowledge, where he sayd it was not known *even to the Son*. [To the SON *all Things* must be known, as a communing, correspondent Person of the *unified TRINE* ! But as a Person *whose Love* (by *divine Consent* of the *Whole*) united himself to the *grossness of Matter*, he could not.]

THE Father for these *special Reasons* and many others that might be given is aptly called in Scripture a *consuming Fire*. Because *Fire* is allowed to subsist *sui Generis* ; in Nature an *original Principal*. It is the *first* and *greatest* Principle in Nature. Fixed by the Almighty as a first-acting *Cause* of Motion in all Bodies. Therefore the *Analogy* of the *Simile* of Fire holds justly with Respect to the *Father*. He is an original *eternal* Principle ! In this Respect differing from the *justness* of the *analogy* of *Fire* ; that he is not only a *first acting*, but also a *self-subsisting independant CAUSE*. Even from this View of the *Analogy*, there must be (for the Reasons already mentioned) a *Shine*, a *Radiance*, a *Glory*, as a necessary
Ema-

Emanation, wherever this dread Being in *special* Manner fills! and the Thoughts already offered, must more especially hold the Analogy strong, when we agree, that as *Part of the Blessings*, now under Consideration is the *Change* to be wrought in us when we are raised in *Immortality*, from *Corruption* to *Incorruption*. For then our Bodies will become *transparent* and *luminous*, being the Restoration by the *Merits* of Christ to their *original Nature*. They will have a Change in *Quality*, tho' not in *Form*. * For all the dark, gross, morbid, and sinful Parts of our Nature will be then perspired, purged, or in a *Manner* unknown to us, breathed out; so that nought but our *original Purity* and *Likeness* will remain.-- That these Things may be, is highly probable from *Reason*, from the *Tenor* of the *Scheme* of Redemption, and from the *Nature of Things*. And they are more strongly proved from the *Change* in Christ's natural Body, the *Appearance* and *special Figure* of *Moses* and *Elias* (who were no Doubt translated) when they *talked* with Christ on the *Mount*. I say the *Change* of Christ, the *Appearance* and *Figure* of *Moses* and *Elias*. The *Change* is a *special* Proof of the mean Point in Hand,--to wit.--*Radiance*, *Shine*, *Brightness*, *Glory*. And it
is

* Non pristinam formam amisit, sed Qualitatem mutavit.

is a *circumstantial* Proof of the latter F
(viz.) *our Bodies becoming luminous after
surrection.* The *Appearance* and *Figure*
in some Degree a *manifest* Proof that *we*
and *will*, retain a *Form*.

As to the *Change*. St. Mathew f
“ *His Face did SHINE as the SUN, as*
“ *Raiment was WHITE as the LIG*
Now if his *Face* received this *Change*,
certainly so was it his *Body* that rec
the *luminous* *Change* agreeable to it :
we cannot without some Degree of Vic
to our Reason and (I am persuaded) c
jury to Truth, think that this *Change*
in the poor *Vesture* or *Garment* of C
No. It must be in his natural *Body*.
his *Raiment* as it *covered* his *Body*,
receive such *Glow* from *Reflection*, c
ing lost in the issuing *Rays* of *Light* ;
the *luminous* *Change* must be *really*
Christ's natural *Body*, as well as his
that had no *Covering*. And we may
on it that this *Change* was made in (c
on Purpose to give us a *silent* but *demon-*
strable *Revelation* of what our *Nature* w
its Purity, and what the holy Men ther
sent and all true Followers of him migh
may expect to be, when he shall in the
spective *Bodies own them before his F*
that is in Heaven. This I say we may
on to be the Reason : For all his *Acts*
significant. Either to verify *Truths* b
promised or *spoken of* ; or to reveal t

thing that was *available* to Posterity to know.

St. Mark says---“ *His Raiment became* “SHINEING, *exceeding WHITE as Snow.*” And St. Luke says--“ It was *white and glistering*, and that MOSES. and ELIAS appeared in *Glory.*” That is to say *bright, shining and luminous.* In short our Bodies by breathing out the *Corruption* of our *Fall*, will become pure, transparent, subtile, and meet to receive the Light and Glories that must as a *necessary* Emanation proceed from such *self-subsisting* Radiancy, opposed to such transparent luminous Bodies. Nor can we find any Impossibility (as is generally urged) for the Mind to conceive an idea of these Things. Since there are in *Nature* Things analogous to them discovered.

We might clear up this Matter if necessary to a much fuller Satisfaction; but this is sufficient to answer the chief Point here under the first *View* of the *analogy* of Fire opposed to transparent, luminous, Bodies, which we find gives LIGHT even in Nature. And our second *Division* or *View* of this Analogy of Fire will compleat the Proof, and give BRIGHTNESS, RADIANCY, GLORIES! For,

As natural Fire gives luminous Bodies more or less *Radiancy* in Proportion to the emitted Strength and *Quantity* of its *Essence*, so must the luminous Bodies of Saints * when united

P

to

* There is a principal Objection may be raised to this Thought, with Respect to the *Bodies* of Saints retaining

to the Divinity become *more* radiant, *more* glorious, than those Saints are less intimately attendant on the Personages. Because those that are

taining their Form, and original Nature. urged, that if they retained their *Form* as they must consequently limit still the Soul dies narrow Sphere, and clog her with it (being Matter) Therefore deprive her of it of Spirit.

To this I shall make the shortest and clearest answer in my Power.

First, Scripture supports the Thoughts referred.

Secondly, Reason.

As to the *First*, I shall confine my self to Instance of *Moses* and *Elias* when they appearing with *Christ*.—That they were really *ELIAS*, and not *seemingly*, is I think very plain. *Luke* calls them “two Men,” and he adds “which were *MOSES* and *ELIAS*.” *Luke* does not say “two Men, which were like *MOSES* and *ELIAS*”; nor does he or any of the Evangelists call them *Apparitions* or *Visions*, or Things seen. And *St. Mark* is as positive, when he speaks of the Time the Cloud was withdrawn; saying,—“appeared no MAN save *Jesus*.” *St. Mark* has as strong an Idea of their *Reality* as either of the other Evangelists, and especially in the *Original*. The *Original* says—“And behold there appeared unto them *MOSES* and *ELIAS*.” The *Original*—καὶ ἰδοὺ ὡφθῆναι αὐτοῖς καὶ *MOSES* καὶ *ΕΛΙΑΣ* and so forth. But the *Word* chosen to express appearance is more substantively significant in the *English Word*—*appear*. For the Verb *appear* hath the substantive Signification of—*Sun* or *exist* *Sunt*. But the *English Word*—*appear* is strongly marked. It is frequently put for *to be*. Therefore if these Things (which

most intimately attendant on the Father,
 consuming Fire, on the Son, that Light
 to the World, and on the holy Spirit, that
 (Air, Spirit, or Essence) that bloweth
 P 2 where

to shew us what Saints will be) are allowed and
 cred, with many other Instances which we have
 room for, it must be admitted that Scripture is
 when we say that our Bodies are to retain
 Form and original Nature. And that we
 be luminous, even that Appearance of Moses
 Elias confirms. For St. Luke says they
 were in Glory," And in Exodus. The Lord
 to Moses—"While my Glory passeth by, I will
 be in a Clift of the Rock, &c." He likewise
 in the 19th Chapter, what that Glory was;
 shews it was a radiant, shining, luminous,
 &c—"Mount Sinai was altogether on a Smoak,
 and the LORD descended upon it in FIRE."
 And, Reason could fully shew (were we to de-
 into regular Proofs) that we must, being Mat-
 ve some limited Proportion of Parts: For e-
 r, the most expanse Body perhaps in Nature, is
 to be composed of collected Corpuscles, or
 distinct, but coherently framed, Bodies of cer-
 tain Form: And although from their elastic
 they dilate themselves when rarified by Heat,
 yet do it in proportionate wise, and differ no more
 from their special Form, than a big Man does
 from a little: Nor can we tell indeed how far this
 of contracting and distending at Will, as Air
 or natural Causes, may be a Privilege granted to
 in Bliss. We know not, nor is there Reason to
 but so subtile a Form as glorified Bodies may
 be if requisite to Dimensions beyond our Com-
 mon, and either inelastic wise, or as free Crea-
 tures, at Will extend to their full and proper
 again. For tho' we shall retain special Form,
 we can't be thought we are to have the Stiffness, or
 Weight,

Weight, of *Bones*, *Tendons*, or *Sinews*, nor the
ness of *Flesh* and *Blood*, because we will be
throughout.

Again, *Reason* and the *Nature of Things*
that the *Soul* need not be *incumbered* or in a
debarred of the *Freedom of Spirit* by her be-
veloped with the same *Body* she now hath.
And how wonderfully *Matter* is *distilled* and
here. Let us suppose the *Notion of Æther*
true. How *subtile* must it be, if, according
Philosophers, it *pervades* our *Air*. I grant
Conjectures, yet there must *incontestibly* be
Body to fill the *Space* from our *Atmosphere*
Stars, or to the *Bounds* of some other *System*,
net. Or suppose it be, as some very proba-
gine, no other than our *Air* dilated to these
sure it must be then the *finer* in *Proportion* as
puffed out.—But to Drop all *Conjectures* con-
the *Kind* of *Matter* that fill these unknown
Let it be whatever it is, it must be *Matter* in
derful Degree *subtilized* and *refined*. Yet I say
all conjectural *Thoughts*, let us but consider this
is beyond *Dispute* the *lightest* and most *refined*
Nature; and which is most *analogous* to our
to wit.—*LIGHT*. Sir *Isaac Newton* has on

ed with *divine Essence* which gives the *past* *for*, receiving Creature *more perfect* Happiness, than those receive that are less intimately attendant on the Divinity, and therefore more distant from the Glories conveyed to, and received by, them.

THIS Truth seems to be strongly evinced in the Case of Moses, whose Face shone *so bright* that he was obliged to hide it from the People: Yet he could not *see God's Face* and live. That is, he could not see *the Excellence of his Glories*, whilst enveloped with Clay tainted by the Corruptions of Mortality.---- Tho' his Face shone, notwithstanding. You will ask---Why did his Face shine, more than those that were more distant from the Mount? For that very Reason: Because they were *more distant*, he more *intimately attendant*; and that God was pleased to reveal thus far his Glories to him. What must *occasion* this *Shine*, when withdrawn from God's Presence? Because that the *necessary* Emanations, issuing from the *Divinity*, were impregnated with such a Strength of *Essence*, as impressed that Tincture on the Face of *Moses* which for a

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ooo,ooo, of Miles in a Minute) What *Action* then, what *Freedom*, may not our subtilized, luminous, Bodies be capable of, when darted off with the Velocity of invigorated Spirit! Where is the Difficulty on the Mind to conceive it? Is it not clear that it *will* be so; is it not evident that it can be? These Truths could be proved as glaring as the brightest Sun. And to object against it, them cavilling.

considerable Time remained. And if those GLORIES had not such *Essence*, more than was necessary for mere *Shine*, or *Brightness*, they would only cause bare *Reflection*, which must of Course affect *Moses* no longer than he was *present* to the CAUSE : But not impress such permanent Tincture. Likewise we may rely on it, that if *Moses* had not been admitted into *such intimate* Communion with his God, no such *Shine* would remain : Therefore the emitting *Glories* must be more strongly impregnated *near* the Person of the Divinity, than more distant from it. For, we find *that by the Intimacy* and nearness of his Attendance such Effect was produced : Because---*MOSES alone was to come NEAR the Lord*. And it is certain that such Strength of *Essence* must not be emitted to the Blessed without producing *some Effect*, without exciting *some Affection* : Since God doth not any Thing in vain. If so ; what *Effect* must it produce ? What *Affection* excite ? The *Effect* must be to render the *inherent Powers* of the Soul meet for *perfect Happiness*.---The *Affection* must be such *pure* and *perfect Joys*, such *pure* and *perfect Happiness*, as she is so rendered meet to enjoy. Indeed it is not known how such *Essence* would have affected *Moses* if not in the *Flesh*. For let us consider the vast Disparity between *Spirit* and *Matter*, and we will find that the same *Degree of Action*, which would produce

the wonderful *Effects* in a Thing so sub-
 ed as Spirit (or as *our Bodies* will be)
 ot perhaps be conceivable in the Gross-
 of sinful Man.

is certain that an *omnipotent* Being *could*
 and extend to utmost expanse, a
 ight of *Essence* equal, or superior to
 which is received by the Creature near-
 him ; yet we may be assured for many
 ons that such is not the Case.

HE Works of God, are no Doubt,
 res of the divine *Wisdom, Goodness,*
Economy. There are *Design, Order,*
lation, and Fitness, in all his Acts.
 such is the astonishing Depth of his
lom, that he suits *all* Things to *the Hap-*
s of all Creatures as well in Heaven,
 hrough all Space. Not to fly wide of
 ur Point ; we find that *the Degree* of
 t which now gives Life to the *trembling*
g, and which might in few Hours give
 h to *Swarms* ; if the unkind Hand of
 , should notwithstanding by a Glas's
 ract those *Sun Beams* and impregnate
 Ray with greater Degree of *Essence* by
 ecting the invisible Particles into more
 fined Limits, and then play it upon the
 odding Sludge, it would scorch them all
 Death. And that which was Life in *lesser*
ree of *Essence* would be Death in *strong-*
 That *Proportion* which would have been
y necessary to the Life of some Creatures,

was

was Death to others. And this we through innumerable Instances.

If this be the Case *in Nature*, are we to judge by it *of Things unseen*? Christ that *in his Father's House there are Mansions*. Those Diversity of Mansions must be filled with suitable Inhabitants. Nay it would be inconsistent with the Course of *divine Economy* that there should not be *Degrees and Order* in those Regions of Glory. Therefore it is highly probable that there are many Ranks of MAN by Virtue of his Nature, which will be fitted to receive, could not be filled by many Ranks of Spirit, that possess various Mansions. Nor perhaps could Nature bear such Proportion, in its own Strength. But as the Merits of Christ's Passion (which must from what has been already observed give additional Efficacy, and Worth to our Nature) will be absolutely and fully applied to every Soul; we must be thereby rendered not to receive and bear such superior Degree or Measure of divine Glories and Essence superior and perfect Degree of Happiness as we cannot be meet to receive. or

12 *leges* in Heaven (not known to Man) that
the Angels of Light *may not*.

I say that even our State of Separation from the Body (to wit from Death till Judgment) tho' it will be to every happy Soul a State of *Bliss, Happiness, and Joy*, yet cannot I think from the Nature of Things be in such *superior* or *perfect* Degree glorified as after Judgment. And especially when we consider what *Longings*, and *eager Desires*, a Soul *truly pious* hath, even here, to unite herself to that *Vine* whose *Seed* and *Life* is already lodged and growing in her. These *Desires* 'tis true, are more satisfied by a larger and more perfect Participation of his communicated Glories, and Enjoyment of his *Presence* in a State of Separation than in *the Body*. But she must have still new *Desires*, because she *yet wants*. She *longs* for the *perfect Union* which she yet hath not, and which she *must* have. If she had not a Desire for this *Union* it could be no Happiness to her when obtained. Therefore she hath this *Desire*; because when obtained it must give Happiness. But

WHEN she is thus united, all her *cravings* and *Desires* (with Respect to this *Part* of her *Enjoyments*) are *fully* satisfied: Being *filled* throughout with inexpressible Glories! She is come to the Head by Virtue of *her Union*, with all her Powers and can go no further. Therefore must be (with Regard to this *Part* or *Specie* of her Happiness) in
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the most compleat and perfect *Happiness*, the most compleat and perfect *Enjoyment*, the most compleat and perfect *Rest* of all created Beings. We are then brought as near the *Divinity*, as we can go, therefore all our *Wants* and *Desires* must be fully answered, fully satisfied. Even the Force of Reason taught an Heathen that * *he wanted least who was nearest the Gods*.

NOTWITHSTANDING that I say all her *Desires* are satisfied. Yet I only mean with Respect to that *special Part* of Happiness. For I believe with Regard to other *Kinds*, or rather other *Scenes* of Happiness, which we must there as *free immortalized Creatures* enjoy, to render our Happiness *perfect*; the Soul must have *new Desires* to enjoy God, to *know* his *ATTRIBUTES*, and to *contemplate* the Immenfity of his *WORKS*. And whenever new *Desires* arife, new *Gratifications* fucceed. Each new *Enjoyment* giving Place to new *Desire*, and each *Desire* accompanied with new *Enjoyments*, in *endless*, *ſucceſſive*, and *eternal Round*.

WE find on the foregoing Thoughts that the Soul hath three *different Degrees* of like-
neſs unto Chriſt. To wit, In the Body while ſhe is imitating him in Purity of Mind and Actions, and is forming by his Grace to *his Stature*; in a State of Separation

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* Οὐλαχίον δόμειν ἔγχεα δειν. SOCRAT. in XENOPH.
Apomn. 34

on from the Body when we are *by Glory* ndered more like his glorious Presence; d after Judgment, when *by Glory and* ion she is brought to be *like unto him*; en she shall *see him as he is, Face to* ice!

It is hoped that what hath been sayed has ven the Reader sufficient Satisfaction, th Respect to the Proof of my Point: hat is to say, that by the *Efficacy* of the *Merits* of the Death and Passion of Christ, e are to have more *exalted* and more *perfect* lappiness, than if *Adam* never fell. I ean more *perfect* with Respect to STA- ION not with Respect to KIND. For all e Inhabitants there share no Doubt of e *same Kind* of Glory and Happiness; ut not in the *same Degree*, or *Station*. And l are *perfectly happy* within the Sphere of eir respective Order and Station; but all e not in *equal Station*, therefore not in *e- tal Perfection* of Glory and Happiness. or Instance. It is desired that we should ecome *perfect Men* here. To grow to the *perfect Stature* of Christ. Yet these do not ean that we should have *equal Perfection* ith Christ. But that we should be *as per- ct* according to the Nature of the *Situation* : our State, and of our *Abilities*, as Christ as according to his. For we cannot pre- nd, nor do these Texts mean, that we ould have *equal Perfection*, with Christ. : is not expected, nor can it be. Because Christ's

Christ's *perfect Nature as God*, supplied the Inabilities of his *imperfect Nature*, as Man. Besides ; its worth observing (tho' I think frequently passed over in Silence) that Christ was not the Child of Adam by *ordinary Generation* (because conceived by the *holy Ghost*) tho' he took upon him *his Nature*, with all its *Appetites and Frailties* really and truly; therefore was **VERY MAN**. But the *Filth* and *Corruptions* common to that Nature, was not *really* conveyed to him. He could not *really* and *inherently* have its ordinary *Filth* and *Corruptions*. For he was not begotten by Man, tho' born of a Woman, he was begotten by the *holy Spirit* and was therefore a Lamb fit for Sacrifice, *without Spot or Blemish*, which no Son of Adam naturally begotten *by Man* and sharing the *Filth* and *Corruptions* of that Nature could be. [But here I would not have the Reader understand that I mean as some Hereticks have done :---That he only remained in the Womb of the Virgin for a certain Time, and passed without sharing of her Nature, *as Water through a Pipe*. No. Such Thoughts are to be shuned as Poison. We are to believe that by an *extraordinary Conception* by Means of the *holy Ghost* he in an *extraordinary MANNER*, (unknown to us) really assumed Flesh, and was by her nourished in the Womb and in due Time born in a natural Manner, and that whilst on Earth he was *really* hungry, and dry,
and

and eat and drank as *really* as other Men, without any Deception of Sight in us or Delusion whatsoever. And *suffered* and *acted* all other Things (except Sin) that Men usually do.]

SOME may imagine that the *imperfect* Thoughts foregoing concerning a Soul in Bliss, seem to limit the Happiness of the blessed, to a mere *passive Reception* of the Glories that are continually transmitted from the divine Presence, as aforesaid :---Together with such other Satisfaction as *this Part* of their Enjoyments may give. But if any do, they mistake my Intent. Yet I believe there is no *Species* of Joy, *Happiness* or *Bliss*, that the Soul enjoys, but what her *respective Powers* are strengthened, adapted, and rendered meet for, by the *proportioned Essence*, contained in, and conveyed by, those Glories. Because she must receive ALL her Happiness by her *natural Powers*. But those Powers are sufficiently strengthened, and accurately fitted, to the Reception of such Happiness, by the *Essence* before mentioned, *proportioned* by divine Skill, and *efficaciously* applied by such Conveyance.

AGAIN :---The Soul can have no new Powers (tho' some have thought she must, to be *capable* of Bliss) without *Annihilation* : Nor need she new Powers, but to have her Powers *rendered meet*, to be capable of most exalted Happiness. Yet she may have nat-

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tural Powers not discoverable here, for want, of proper Objects to excite them to Operation, or due Strength to exert. Nor can she be perfectly happy if ALL her *natural* Powers have not proper Objects to excite them to Operation: Which she certainly will have.---These are Points I did not think proper to consider here, but shall some of them at least in a more proper Place. For I only meant here to shew; that even the Principles of Reason, will clearly demonstrate, from the Idea the human Mind, by the Help of Nature and revealed Light, conceives of the *pure State* of the blessed, that it would not be possible for the Soul, to enjoy so ample, or *perfect*, a Share of Bliss, with Respect to the *Reception* of the Emanations of divine Glory transmitted to her as aforesaid, or perhaps any other, if ADAM never fell; as she is intitled to by Adoption; and is capable of receiving by Virtue of her Union. And I am convinced that the Joys of Heaven in their respective Species or *Scenes of Action* are not so inconceivable with Respect to their *Nature* or *Kind* as they are with respect to the exalted Height of *their Degrees*. For in *that Case* especially, as well, no Doubt, as in others; I do fully believe that the most sublime Ideas that the human Mind can form, (tho' she *can* many that can't be expressed) do fall *infinitely* short of the *Glories that God hath prepared for them*
that

that love him. Because I believe them such as *our Eyes bath not seen, our Ears heard, nor the Heart of Man conceived.*

THE foregoing Chain of Reasonings might be strengthened by many Proofs from Scripture, which clearly shew the *Efficacy* of the *Merits* of Christ's Death and Passion; and shew that they are wonderfully great, Blessings beyond Comprehension. But shew also that there is an *indispensible* CONDITION annexed to our TITLE thereto.---And since these great Blessings, and *Privileges above* the Angels of Light, are purchased for us by the *Merits* of our Redeemer; should not our Industry and Care be the greater, * to make Use of the *Means* laid down to us, for fulfilling that *Condition*, and procuring us a safe Entrance to such Glories.

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* What do we not attempt, what do we not suffer, for a faint Glimpse, of Satisfaction here? Which scarcely appears, till it vanishes. Is it not Madness then to teach that we are not *obliged to labour* for those *real Joys* that never pall by Duration. Are we to think that all the Examples of Christ and his Apostles, were designed to be uncopied by their Followers in all Ages? We find an Heathen cry out---*ecce par Deo dignum Vir bonus cum malo compositus.* Sen. de Provid.---"Nothing more pleasing to God, than to see a good Man bravely *combating with Evil.*" Indeed nothing can. Because they are but petty Tryals of true Virtue that can possibly happen here; if like St. Paul---*we look not on the Things which are seen, but on the Things which are not seen.* Even the

Strook

It may be objected that I have offered more Reasoning than Scripture Proofs to support the TRUTH I have attempted, to wit, That by the *Law of Grace*, we have only a *conditional Right* to the *absolute Purchase* of Christ; and that our *Share* in the *Merits* of Christ, is according to our *sincere Perseverance* in all Acts of *Piety* and *Virtue*. Therefore I shall here add a few Texts to that

Stroke that wafts us feeling to that *some where* beyond the Grave; what Check can it give to the Resolution of that good Man, who accounts clearly in his Closet with his own *Conscience*? That is; when he knows that he suffers for a just Cause; and that no other *Forfeiture* can suffice, but that *Life*, or his *Salvation*. Sure an Hours Reflection must fortify him; saying to himself:—"The Power that has given me, and
 " Worlds, a Being; and whose Providence hath visibly preserved this Life at many Times before,
 " must still have Power and Goodness enough to provide for that Part of me that must live; since he
 " knows I have lived pursuant to the Rules which he
 " hath pointed out to me, in what I believe to be his
 " Gospel. He hath promised a Reward if I observe
 " them to the End. Can then such a Being lyo, can
 " such Power fail, whose Word shakes Nature into
 " Ruins, and even these Ruins into nothing!" Sure, I say, such Reflections as these, must so rivet the Resolution, must give such *Seability* to the Soul, that she cannot be shaken by any Dread; not even the *Terrors* raised at the *last Trump*, when jarring Worlds shall shiver the universal Frame, and melting Nature's self give Way! This in Truth is the *Law* of moral Motion: *In Proportion to our Virtues doth God become our Debtor*.—*Quantum Patientiz licet ut Deum habeat debitorum*. Tert. de Pat. Not a Debtor from any *Merit* in us or our Works, but upon the Promise of his own eternal Truth.

its Purpose: Tho' it be quite needless
 for the Gospel is laid down upon a *conditi-
 onal Promise*. Therefore to an intelligent
 Reader, I might quote the whole Gospel in
 one Sentence as a Proof. But for the Satis-
 faction of others, let them see Mathew, 26,
 "For the Son of Man, shall come in
 the Glory of his Father to judge every
 Man according to his Works." And an-
 n Heb. 10, 38. "If any Man draw
 back, my Soul hath no Pleasure in him,
 " And Chap. 6, 10. "If you mor-
 tify the Deeds of the Flesh by the Spirit,
 ye shall live." Rev. 22, 14. "Blessed
 are they that do his Commandments, that
 they may have Right to the Tree of Life."
 Cor. 6, 9. "He that soweth boun-
 tifully, &c." Likewise Math. 28, 3.
 Verily I say unto you, *except* ye be con-
 verted and become as little Children, ye
 shall not enter into the Kingdom of Heaven."
 Luke 12, 48. "He that rejecteth me,
 and receiveth not my Words hath one that
 will judge him:" [He is not to them a
 Saviour and Mediator, but a Judge. And
 the remaining Part of the Verse he shews
 at Rule and Evidence he will judge by.]
 The Word that I have spoken, the same
 shall judge him in the last Day." This
 Text is so strong and clear, and contains so
 much of the Gospel Spirit, that it is impro-
 per to take up more Paper or Time in Proof
 of this Point. Yet the Reader may for his

own Satisfaction, see Rom. 10, 9. John 5, 40, and 13. 17. Acts 3, 19. Heb. 2, 3. Gal 6, 7, &c. &c.

IF I have sufficiently *proved* the foregoing TRUTH from the Scriptures, *Reason*, and the *Nature of Things*, then it incontestably follows, that I have as sufficiently *refuted* the first stated ERROR, which I proved in the Beginning to be now held by the present MORAVIANS, and formerly by the ancient ANTINOMIANS. Therefore to say more on this Head is needless; since it is clear on the foregoing Considerations, that the *Merits* of the Death and Passion of Christ do never extend to the *Salvation* of an obstinate persevering Sinner, and that *without Holiness no Man can see the Lord*. And it is as clear that the *Benefits* that accrued to us from it, are what is already mentioned, and no other.---to wit.---A *Pardon* and *Reconcilement* by his Death and Passion; as St. Paul told the *Ephesians* :---“ *That he might reconcile both unto God in one Body having slain the Enmity thereby.*”---And by the MERITS thereof, a *Means* only is procured unto us, of obtaining the *Glories* already mentioned: And therefore it is as clear, that there is a *Necessity* that we should intitle ourselves to such Means, by a *faithful* Performance of his Command, and a *sincere* Obedience to his Will, which Things alone do give us *Acceptance* in Christ, and give us a *Share* in his *Merits* :---Expressed better by

by the Apostle thus;---Being justified by Faith, we have Peace with God, through our Lord Jesus Christ. And this is one of the principal Texts that those Men pervert to support the Follies they teach.

Now it remains that we should shew *what* that Faith is *by which* we are to be justified; and which intitles us to a *Share* of the *Benefits*, accruing to us through the MERITS of our Lord Jesus Christ; in which it will appear, how grossly they mistake the Evangelical Sense of holy Texts. And it will also take in of Course, the Considerations that are requisite to be made, upon those Gentlemen's second mean *Error*.



CHAP. IV.

SECTION I.

ERROR II.

THAT there is but *one Duty necessary to Salvation*; which is to *simply believe*, that our Sins are forgiven.

PROOF that this is the present *Moravian DOCTRINE*.

THERE is but *one Duty*, which is that of *Believing*. We have no need to be Solicitous about any Thing, *but only about Faith.*" C. ZINZEN. 16. Disc. p. 198, and 149. Now we shall find by his *own Words*, that this *Believing*, this *Faith*, are but a *simple Belief*, a mere *historical Faith*. "To believe as certainly that Christ has been a *Man* and suffered *Death* for us, as one can say of *any other Matter*, with Truth and Sincerity, that one believes it:---This is the *true Means* to save us *at once*. We want no more." 16 Disc. p. 57. If this be *saving Faith*, there is scarcely *one* called a Christian, that does not believe *those Facts*.--He repeats Sentiments equal to these in several Parts of that

that Work. But these are sufficient; and now we shall see the Reports of others who argued with him and other *Moravians* on this Point. At the End of the Catalogue of *Errors* given by Mr. Tennant; he thus affirms.---“ The aforesaid Particulars are not “ *Consequences* drawn from the Count’s “ *Words*, but his own *express Declarations*, “ and that for the most Part in answer to “ Questions asked of him; several of which “ he *reasoned* a little upon.”---The tenth and twelfth Particulars he mentions are; “ That the *Nature* of Faith consists in a “ Persuasion or Belief that our Sins *are* *part-* “ *doned*, and that Christ died for us; and “ that no graceless Creatures had *historical* “ *Faith*, but the Devils.” p. 12. To the tenth he gives a few of the Count’s Reasonings on that Article.---Let us hear how Mr. Wesley gives this Error against them. “ We “ are *to do nothing* as necessary to Salvation, “ but simply *to believe* in him (Christ.) There “ is but *one Duty* now, but *one Command*, “ viz.---*To believe* in Christ.” *Short View*, p. 14.

A Gentleman of remarkable Candor, Judgment and Learning, treated in blank Verse of their Errors in a Pamphlet intitled: *A serious ADDRESS to Mr. CENNICK’s Followers. Occasioned by his attempting to revive certain dangerous and long-exploded ERRORS.* Its about 16 Pages printed in *Dublin*, 1746; and contains in the Notes a Catalogue.

Catalogue of most of their principal Errors truly stated; and which it concerned the Author for special Reasons to collect. He says, Page 5, that the Particulars he mentions were-- "*taken from CENNICKS own Mouth.*" Speaking of this ERROR, he gives *Moravian Doctrine* in these Words,--
 "A Sinner has saving Faith, when he can say by the Spirit of God that he is not only *in the Way to be saved*, but is then *actually and eternally saved*. He shoots beyond the *true Notion of Faith*, and maintains a Faith in the MERIT of Christ's Sufferings alone," (*viz.* that the Merit of his Sufferings gives Believers *absolute, actual, and eternal* Pardon the INSTANT they believe) "and his proper Sanctification, imputed to them; and that besides the *first Act* of Faith (which does the Work compleatly) there is no *further need of GRACE*." I might add many other Proofs, but I apprehend 'tis *unnecessary*. And I affirm on my Truth, that a Doctrine equal to this I frequently heard *Moravians* assert.

PROOF that this is *Antinomian Doctrine*.

"My Sins are forgiven me, saith Faith:
 "The whole *Essence* of Faith is nothing else.--If the Lord, I say again, give to any to believe this Truth,---*that it is his Iniquity the Lord hath laid on Christ*;
 "God

“ God himself cannot charge one Sin on
 “ that Man.” Dr. *Griff.* p. 296 and 493.
 Equal to this was a *Tenet* advanced by Mrs.
Hutchison in *New England*.—“ That Faith
 “ is not receiving Christ, but a Man’s
 “ discerning that he hath *received* him al-
 “ ready.” (To wit, that he hath *pardoned*
his Sins) *Prof. short Story*, p. 3. See Horn.
Hist. Eccles. p. 593. Errat. 9. It is need-
 less to offer more Proofs to this Point;
 since all that know *Antinomian* Principles
 must allow this incontestibly.

TRUTH.

IN the Consideration of this TRUTH it is
 requisite that we should know,

1st. WHAT is Faith; and

2dly. How *inseparable* it is from good
 Works.

Which must when clearly *shewn* and *prov-*
ed, fully *discover* and *refute* this *Moravian*
Error.

1st. WHAT is Faith?---St. *Paul* who had
 not only Inspiration but great Learning and
 natural Abilities; says Heb. 11. 1.---That
Faith is the Substance of Things hoped for,---
the Evidence of Things unseen. Which for
 order Sake I shall thus consider,

1st. FAITH is the Evidence of Things
 unseen, and

2dly. IT is the Substance of Things
 hoped for.

1st.

1st. *It is the Evidence of Things unseen:* FAITH in this *View* of the Apostle, is an *absolute* Assent of the Mind, to *Truths*, the Objects whereof, we can have no *living* Witness, *rational* Evidence, or *sensible* Demonstration. It differs from the *View* given of it as *being the Substance (or Confidence) of Things hoped for*. But the Difference is not in *Kind* but in *Object*. For that which is *immediately* the Object of the former, is but *relatively* the Object of the latter. Because the one hath *Mystery* for its *immediate* Object, the other *Benefits*. For the mysterious *Truths* which we *absolutely* believe *have been, are, and ever will be*, excite and heighten our Desires only in *relative*, tho' *primary* Sort, for the *Benefits* promised which we *hope for*, and as *absolutely* believe we will receive. Therefore *Faith* under these two *Views*, most *judiciously* given by the Apostle, only differs with Respect to *Object*, but not in *Kind*.

Tho' I say that we cannot have *rational Evidence*, of the *Objects* of such *Truths* as we assent to in this *View* of Faith; yet we *should* always have a rational Evidence of the *Revealer*. And upon this Evidence should our *Persuasion* of their *Reality* be founded. Who could doubt the Truth of what the Man *Jesus* sayed were *truly* so and so? He that by his bare Word *visibly* healed the *sick*, cured the *blind*, gave *natural Elements* a kind of new Creation (as at *Canaan*)

Canaan) and even raised the Dead. And at whose Death, to confirm the divine Approbation of his Works, even the heavenly Bodies were so visibly convulsed, and unnaturally changed, that an *Heathen* many Miles distant should cry out “*that the World was then in Dissolution, or that the God of Nature suffered.*”^{*} And to this Purpose Christ said,---“ The Works that I do in my Father’s Name, they bear Witness of me.” Yet in this Case we cannot have *rational Evidence* of the Object of the Truth revealed, tho’ we should of the Revealer. For Reason cannot assist us in the Knowledge of that Thing which is properly an Object of Faith : And especially in this View of it. Because we cannot find another *Idea* by which, from the *Agreement* of it with the present, we might draw such *Conclusion*, as could determine the Judgment. For this *Determination* occasions the *Assent* of the Mind, by a Persuasion of the Truth of that Thing which gave Rise to the *Conclusion*. And in this Manner is a *rational Belief* of any Thing formed.

THE *Belief* necessary to make a *true Faith*, has no such Casualty attending it ; because it hath no correspondent, or paramont, *Idea known* to Man, therefore is *irradicable* by any Rules of Probability. For what Person

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ever

^{*} *Aut Deus naturæ patitur, aut machina disolvetur mundi !*

ever knew any Thing like the *Mystery* of the *Trinity*, the *Incarnation*, &c. Therefore how can *Probability* interfere? Neither can *Reason* assist to the *Belief* of these Things, according to the Definition given of her *Manner* of Operation. Nor yet can she properly dissuade us from this *Belief*, because the Things believed, are not a Contradiction to our Reason: In regard that we never knew any Thing like these, whereof the *Quality* and *Effect* were contrary to the Account given of them. And thus it is plain, that *Reason* can neither persuade to, nor dissuade from, a *Belief* of that Thing which is properly an Object of *Faith*:---And especially in Regard to its being the *Evidence of Things unseen*. But indeed with Respect to its being the *Substance of Things hoped for*, our Reason may and should assist by inclining us to adhere to the *Means*, which we are persuaded will bring us to the *Things hoped for*. For as our Persuasion of the *Efficacy* of the *Means* is founded on the bare Authority of the *Revealer*, our Reason must tell us, that we should adhere to such *Means* for our own Good.

THE *Belief* of every Thing that is properly a Matter of *Faith* is founded on the bare Authority of the *Revealer*. And we must first absolutely believe him to be *Truth* itself before we can have such *Faith* in what he hath revealed. [And why we should believe him to be *Truth*, could be readily shewn

n if it were not too tedious and unnecessary for our Purpose.] Therefore what evidence reveals, whom we so believe to be in the midst of untruth, our Reason must in the Mind to give an *absolute* but *imperfect* Consent to. I say our Reason, because, if we *know* him and *ourselves*, we immediately conclude that he *can do*, we *cannot comprehend*; and consequently must from Reason, determine it *duty* to believe *absolutely*, on his bare word.

WHAT has been said is sufficient to shew what the *Nature* of Faith is in the given of it by the Apostle as the *Evidence of Things unseen*. And now we shall proceed to shew what the *Nature* of it is in a second View: Tho' indeed (as before mentioned) its *Nature* cannot be different

Respect to *Kind* but *Object*. For Faith in general is but an *absolute Persuasion* of the Mind and all her Powers. It is

I think Mr. *John Wesley* judiciously calls it, * a *supernatural divine Elenchos of Things unseen*: If he means by that (as I think he does) an *Argument of divine Authority*. It is an Argument offered to the Mind with such *Authority* that it does not demand the *Assent* of all our Powers, but generally *commands* it: And will prevail fully to gain over the human Abilities; that we from a *reprobate* Opposition

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of the *Will*, set them in Array against its Force; then indeed it will not have *Effect*. For Christ gives not *Rest to the burdened that will not come to him*. And this will perhaps more fully appear on the Consideration of Faith under the remaining View, that is to say,

Secondly, The Substance of Things hoped for: Which View of it, we shall attempt thus to *define*.

FAITH is an assured, and firm Hope, and Hope is founded upon, and created by, Desire; and Desire is occasioned by the *Knowledge* of some real or imaginary Good. Or, yet more plain.--When we have an *absent* Good in View, (that is, what we know to be good, from some *Certainty*, or imagine to be so, from some *Probability*) a Desire, or Reaching out, of the Soul and intellectual Faculties, to *unite* ourselves to that Good immediately arises; and if any *probable* MEANS offers itself, by which we may unite ourselves to that Good, another Action of the Soul arises, which we call Hope. And that Hope is more or less strong with us, as we have more or less *Certainty*, that the *Means* which offers itself, will bring us to an *Union* with the Good we desire. But when the *Certainty* is of such *Nature* and *Strength*, that all *Doubts* must give Place to it, then it is, that we find that *Principle* and *Affection* of the Soul, which is *saving Faith*.---And yet it is the same *Action* that

was created in the Soul by *Hope*; but, not the same *Degree* of Action, for it is brought to a higher Pitch, and is more rested than when *Hope* in its Dawn, admitted of *Waverings* and *Doubts*, tottering like an Infant learning to stand, but now its Position is upright, firm, and strong, like a Man arrived to *full Stature*. But his *Nature* is the same when an *Infant* and a *Man*, tho' his *Strength* is not. So *saving Faith* (in the View now under Consideration) is clearly no other than *Hope* in the highest Degree. And therefore it is truly the *Substance*, the *Confidence*, the *Certainty*, the *absolute Persuasion*, of *Things hoped for*.

If this be a true *Definition* of that Part of the Text now under Consideration, (as humbly presumed) it follows naturally that such a firm *Persuasion*, as is requisite to make up Faith, will occasion an absolute an *Adherence*, of the Soul and all her Faculties to a strict Observance of the *Means*, by which we arrive to the Good desired, as the *Persuasion* itself was absolute that that *Means* would bring us to it. For in Proportion, as our *Faith* is actuated by the Strength of *Persuasion*, which we have of the *Means*; so is our *Assent* and *Adherence* to that *Means*.

It follows then that whosoever hath a true and lively Faith in Christ, must have it in his *Words* and *Works*. And he must be as thoroughly *persuaded* that what Christ spoke was *Truth*, as he is that Christ him-

self is so; and if he hath not this *Persuasion*, he hath no *Faith*. If he hath this *Persuasion*, he must be sure that every Thing which Christ sayed, would be a *Means* to bring us to *Happiness*; would assuredly do it; and every Thing which he told us, would prevent our *Happiness*, would *absolutely* do it. Therefore whilst the Mind is filled with such a through *Persuasion*, will she not exert her own Powers, so as to conform exactly with this *Means*? And whilst she exerts her *Powers*, must not the whole Man be subservient? Since it is her Assent that puts the whole Body in Action.

FROM the whole may we not fix upon this invariable Truth. "That he who
 " hath a lively Faith, cannot avoid doing
 " (whilst this Principle is lively and in Vi-
 " gour) what he *believes* Christ hath *required*;
 " and cannot *willfully* do, what he knows
 " Christ hath *forbidden*." In regard, as is
 sayed before,---That Faith is the Sub-
 stance of Things hoped for." And that
he that hath this hope purifieth himself
even as he is pure.

Is it not impossible that a pure and lively Faith, should rest in a *Mind*, poluted with the *Guilt* of Impurity; until such *Guilt* is purged by *bearty* Sorrow, *true* Repentance, and *sincere* Purpose of Amendment. For when we willfully do, whatsoever Christ hath forbidden (which perhaps there is none living

iving that do not at sometimes) there is then, an Absence, or Abatement of a lively Faith. And according as the Sin be more or less enormous, *Faith* is more or less, *acted* in its *Force*, and the Soul is more or less *impure*. But then Faith is not in an irretrievable State; for by Repentance and Works meet for it, Faith is again revived and invigorated, and by Virtue of Gospel Terms, *the Lord remembers not the Evil we committed, our Sins are blotted out, and by turning from Darkness to Light, from the Power of Satan to God, we receive Forgiveness of our Sins*; which is perfectly consistent with the salvatory Scheme of a *merciful and wise God*, who *considers* our *natural Weakness*, and yet *knows* the Strength of our *natural Powers*. And this I humbly presume sufficiently demonstrates what the Apostle meant by saying, that *Faith is the Substance of Things hoped for*.*

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• Let the Reader observe here how different this View of the *Nature of Faith* is, and that which *Moravians* erroneously assert. They maintain that it admits of no *Degrees*, but that we sensibly receive it in an *Instant*, and is never after *more or less* holy; can never after *lose* it, nor ever after *Sin*. nor be ever *more or less perfect* in Faith. See Messrs. *Wesley's Short View*, &c. But it shall be fully proved in the first *Appendix*; and it stands refuted on the Face of itself, if no other was attempted. The *Methodists* likewise hold that Believers are *sensibly* converted in an *Instant*, but allow that Faith admits of *Degrees*, &c.

WE have now seen the *Nature* of saving Faith, in the two principal Views given of it by St. Paul. And we see that they are to be *distinguished* but not *divided*, such is the Chain of *relative* Connection that binds them. And we also see, that the *Moravian Notion* of Faith is highly erroneous, and productive of dangerous Effects. For indeed their Notion of Faith (which its evident is but *merely historical*; hath no more the *Nature* of saving Faith, than Falshood hath of Truth; which I hope is clear on the foregoing Thoughts.—We shall now proceed to the second *principal* DIVISION of the TRUTH under Consideration.

SECTION II.

The Concomitance of saving Faith and good Works.

THE View given of the *Nature* of saving Faith in the foregoing Section, clears up in great Measure the Business of this. For we can scarcely know *what* is Faith, without seeing it to be inseparable from *good Works*. Because *all Virtues* are but

Uc. This shall be proved in the second *Appendix*. And it shall be also proved that their Notion of receiving it thus *sensibly* and in an *Instant*, is *erroneous*.

but *Parts* of *universal Justice*; therefore must (even for *that Reason*) as naturally depend on a *lively Faith*, as *Heat* on *Fire*, or any *Effect* upon its *Cause*. And it is yet more evident from the *Power* it has over the human Abilities (as shewn by the Nature of it) that it must produce *good Works*.

THIS *Truth* will further appear if we consider the Aptness in our *spiritual Nature* to incline us to *Virtue*: Indeed our *animal Nature* is prone to *Corruption*, (which shall be further considered in due Place) And it is from these *different Tendencies* in the human Composition, that *St. Paul* complained of the *Warsfare* he found in himself between the *Flesh* and *Spirit*. But he expressly says that he *delighted in the Law of God after the inward Man*, yet he say'd that he found *the Law* (or corrupt Tendency) *of his Members bring the Law* (or virtuous Tendency) *of his Mind into Captivity*. Indeed nothing is more certain than that our *spiritual Nature* is inclined to *Virtue* even in a *natural State*, how much more then must we be inclined to it when regenerated? When those *spiritual* or *intelectual Powers* shall be so captivated by the *Grace of God*, which is the *Essence* of *Faith*, that they will stand inclined with a kind of magnetic Disposition to the eternal *Point of Virtue*.

THE great Lord *Bacon* in his *Essay on Goodness*, observes that among the *Turks* (whom he calls *the cruellest of Men*) this
virtuous

virtuous Disposition inseparable from Humanity, takes in them a *wrong* Course and prompt them to do, what would in some Degree be criminal among Christians: So the Juices of the Body, when prevented by Obstruction, or diverted by other *Means* flow generally into improper Channels and become vici'd. He says they are kind to Beasts and give *Alms* to Birds notwithstanding that they are cruel to Men.

MR. *Hutcheson* in his excellent INQUIRY into the original of our Ideas of BEAUTY and VIRTUE, says that---“ if any Opinions de-
 “ serve Oppositions, they are such as raise
 “ Scruples in our Minds about the good-
 “ ness of PROVIDENCE, or represent our
 “ Fellow-Creatures as *base* and *selfish*, by
 “ instilling into us some ill-natured, cun-
 “ ning shrewd Insinuations, *that our most*
 “ *generous Actions proceed wholly from SELF-*
 “ *ISH VIEWS.*” Of this *wise*, but *false*
 and ill-natured Philosophy, Mr. *Wesley*
 (whom notwithstanding I really believe to be
 a *sincere Man*) seems to have sucked in that
 erroneous, and I must say, ungenerous
 kind of Proposition, urged by him in the
 fifth Page of his *Life of God in the Soul of*
Man, where speaking of the Virtues of Men,
 he says they are “ *but SELF-LOVE issuing*
 “ *forth, and spreading itself into as many*
 “ *Branches as Men have Appetites and*
 “ *Inclinations.*” But sure such is not the
 Case, when we so frequently see Men from
 this

this *innate Benevolence*, excited by the Distress of another, whom perhaps they never saw before, put *themselves* in imminent Danger to extricate *him*. And this done without *Reflection*, without considering it as a *social* or *religious Duty*, or the Expectation of any *selfish Benefit* whatsoever, but prompted thereto immediately by the *simple Instinct* of natural Benevolence. This is not even what some of the *keenest* of those modern philosophical Gentlemen advance, in order to keep *Self-Love* still on Foot, as the Ground of our *best Actions*. I say; it is not properly “*SELF-LOVE actuated on others*” which they urge as a principal Maxim. For here the *Deliverer* throws himself for a *distressed* Stranger into the Mouth of Danger perhaps so frightful and imminent, that there may be no *Probability* of Escape. And, if there be any Degree of *Selfishness* in such Acts, by the most strained Definitions, I have no true Idea of *Self-Love*. *

I mean

* It has been a disputed Question among the ancient Philosophers:—Whether *Virtue was given by Nature, or acquired by Art*.

Cicero says that Nature gives Virtue:—*Sunt enim ingenis nostris, semina innata Virtutum, quæ se adulescere liceat, ipsa nos ad beatam Vitam natura perduceret.* “For the Seeds of Virtue are in our intellectual Nature, which if *permitted* to grow, Nature itself will lead us to an happy Life.”

Seneca

I mean no more by all this than to shew, that *Grace obtained* by, and which is the *Support of Faith* actuated by *Love*, (which

is

Seneca differs in this point with *Cicero*, in his 89 Epistle;—*Non dat natura Virtutum, ars est bonum fieri. Nature giveth not Virtue, it is an Art to become good.* This is not the only Place that this great Man, hath mistaken the Idea of Virtue; particularly in his 113 Epistle, he forms a most absurd Notion of it; where he endeavours to prove it an *Animal*.—*Virtus autem nihil aliud est, quam animus, quodammodo se habes:—ergo ANIMAL est. Indeed, Virtue is no other than certain Modes, or Forms, the rational Faculty it-self acquires:—Therefore it is an ANIMAL.*

Cicero in his *Tusculan Questions* strengthens his Argument, in the following Manner:—*Parvulus nobis dedit Natura Igniculos, quos celeriter malis moribus & Opinionibus depravatis sic Reslinguimus, ut nusquam Naturæ Lumen apareat. Nature hath given us Sparks of Virtue, which we so quickly smother by evil Manners and erroneous Opinions, that the true Light of Nature may never appear.*—Experience and the Assent of many Ages affirm this Manner of Reasoning.

Horace in the 4th Ode of his 4th Book says—*Doctrina sed Vim promovet institam, rectique cultus pectora roborant. But Learning aids and excites the innate Virtue, and well digested Lectures strengthen and improve the Mind.*

Certainly Nature gives the Seeds of Virtue, but instructive *Lectures* teach us the true Practice. In this does the most valuable *Use* of Revelation consist; and for want of revealed Knowledge, we find the most illustrious Heathens, were often *really* wicked, in aiming at, what they thought, the very Fastigium of *Virtue*. For instance, the stern, rigid, Virtues, and Fate of *Cato*; whose last boasted Act of mistaken Virtue, was in *reality* a presumptive Madness, occasioned by an emulating Pride, and false Idea of Virtue. But Revelation teaches more Wisdom because it inculcates more Humility.

is the highest Duty of, and *necessary* in; Christians) hath no barren Soil to work in when lodged in the Soul of Man. Such were the preparative Dispositions of *eternal Wisdom* the better to bring about all his Designs! making *Causes* of *Effects* the easier to give a *wonderful* Display of *all* his mighty Attributes! And such is the Case here, where he lodges an early Disposition in our Nature to coincide with, and yield to, the Workings of his *Grace*, the greatest Blessing vouchsafed to Man.

It is certain that there is a Disposition to Virtue in us, and we may rely on it as an undoubted Truth, if *all* Acts of Virtue, were not *necessary* to our temporal and eternal Happiness, such Dispositions would not be given. They were intended to be *necessary* in the very *Design* of Creation, and this Design was not at all changed by the *Gospel*, but because it was by our Fall and the Consequences of it in some Degree *obstructed*, it was by the *salvatory Scheme* of the Gospel disembarassed only, and rendered more *noble* and *effectual*.

RIGHTEOUSNESS is the eternal *Rule* of the Almighty in *all* his Acts, and he expects the like from Men to their utmost Power. It is a comprehensive Virtue; and signifies a three-fold *Distinction* of Duty; viz. *Piety* to God, *Justice* and *Charity* to Man, and *Sobriety* to ourselves. The *Rule* by which the Children of Election were

chosen is *Righteousness*. No other Rule could be congruous with his *Wisdom*, *Justice* and *Goodness*: And his Works know nothing of *blind Chance*, since *Design* and *Order*, are seen through all. To this Purpose does St. Paul say,---*We know that all Things work together for Good, to those that love God, to them, who are the called according to his * Purpose*. Here it is evident that it is those that LOVE God, that are called, and that they were called for that Purpose, according to God's eternal Purpose in all Things, which is RIGHTEOUSNESS.

NOTWITHSTANDING this Disposition in our *spiritual Nature*, and that the Lord requires *Righteousness* from us, yet we should meet with too many Interruptions from the Oppositions of our *animal Nature*, and our natural *Weakness*, if the Grace of God did not assist, which he promises and will assuredly give to those that *diligently seek him*, with a *due Sense* of the WANTS they have of his *Assistance*. For to those he promised, and to those he grants it: Not to the *Fanciful*, the *Conceited*, the *Inactive*, and *Stupidly-waiting*.---Indeed he deals with the *Elect* in another Manner, and applies his *Grace* in due *Time* and *Proportion* so as to bring them

* It is observable that the *Original* wants the *Pronoun*; it only saying — κατὰ πρόθεσιν — *according to Purpose*. And this significantly shews the *true Tendency* of the Apostle's Sentiments here, not only in a *clear but strong Point of Light*.

them *effectually* to God, because he undertook for them *absolutely* in the *Covenant of Redemption*. And that his Grace must be *effectual* in every *faithful* Agent, is clear from his own Words.---*I am the VINE, ye are the BRANCHES, he that abideth in me, and I in him, the same SHALL bring forth much FRUIT.*

It is clear from this, that he who has Faith, must be zealous of good Works. For as Christ is the *Vine* [the Stock] and that we are the *Branches*; it is undoubted that he must abide in us, and we in him. Because the Principle of vegetable Life, that nourishes the *Branch*, must proceed from the *Vine*; and therefore abides in the *Vine*. And the same Principle, as it nourishes the *Branch*, must also abide in the *Branch*; and so long as it abides in the *Branch*, by a continual Supply from the *Root*, so long will that *Branch* be certainly productive of much *Fruit*.

AND here it is plain that a lively Faith must produce *good Works*. For such is the mutual Dependence of these *Principles*, that whoever is zealous of *good Works* from a Christian Principle of Duty, has, certainly, Faith, and consequently Grace the Support of it: For thus *they shew their FAITH by their WORKS*; and thus is it to be known without the idle *Chimera* and *Delusion* of *Moravians* and *Methodists*, concerning their *instantaneous GIFT* and *ASSURANCE*.

GRACE, FAITH, and GOOD WORKS, are in great Measure Dependants upon one another. For when the Soul, by habitual Vice, becomes so impure, that Christ the *Vine* yields not his *Nourishment*, [which, I believe, is done by an *Abatement* of the effectual Force of his Word in the Soul: Because the Soul being impure, its *Affections* are consequently *less apt*, and more *insensible* of the *effectual* Impulses of the Word] then assuredly *Faith* and *good Works* will die away of Course. And when this *Nourishment* is so abated, the *Branch* must consequently perish for Want of Supply which is its *Life*; as the Body must, if the animating Principles thereof be obstructed in their Operations. For it is a debated Question, whether the Soul leaves the Body when its respective Functions are *incapable* of Action, or whether *they* become so by *its* Absence. And it seems clear that the Body is first *incapable*. But in this Case, if a *Purgation* be made by that grand *Restorative*,---*true Repentance*, and its *necessary* Dependants; then that Principle of *Life* and *Nourishment* is again roused and enlivened, with all her inseparable Attendants and consequential Effects in the Soul:---to wit---*Faith* and *good Works*. The Obstructions are removed, and all are again revived.

To this Purpose Christ says, *I am the Resurrection and the Life, whosoever believeth*

liveth in me, though he were dead yet shall be live. And in this Case so it is ; there is a *Resurrection* of the Soul which was *dead*, by an *Abatement* of the Principle of *Grace* ; but it is again enlivened by a *Revival* of that Principle of Life :——As it is sayed that the Body is sometime revived after a Trance. For indeed the *Faith* that does not produce *Works* is but the dead Carcass of *Faith* ; and though it be *still Faith*, as a Man is when stretched, yet it is but a *dead Faith*, as the other is but a *dead Man*. For if *Faith* be able to perform its proper Functions, it can be no more inactive than a Man in full Spirits, (which St. James has clearly treated of). And it is evident that the *Sickness*, *Inactivity*, and *Death* of FAITH, are occasioned by the *Polutions* of Sin ; which *obstruct* the Operations of GRACE, which is the *Soul and Life* of FAITH. Since then we find that Sin obstructs the Operations of Grace, How weak and wicked is the *Moravian MAXIM*, that says *Christ LIKES to dwell among those that are wallowing in Sins of deepest Dye*.

THIS Principle of *Grace*, is what the Scriptures call the SEED of the WORD of *Christ* ; because his *Word* is his *Will* but reduced to *Words* to make his *Will* known. *The Words that I speak they are Spirit and they are Life*. Therefore this *Life* of the Soul is called the *Seed* of the *Word* of *Christ*. And it is in that Sense, that the

Scriptures say that a Man must be born again to live—*Except a Man be born again he cannot see the Kingdom of God.*—That is he must be born of the *Seed* (to wit, the *Spirit*) of the *Word of Christ*, which *SEED* is disseminated by the *WORD*. And this is what we are to understand as the *true Sense* of the Scriptures, in regard to *Regeneration*, or as it is phrased a *NEW BIRTH*; which those Gentlemen teach to be by an *immediate* and *sensible* Visit of the *holy Ghost*, or *Spirit*, which they also *sensibly* and *instantaneously* receive and *feel* in the *Heart*. Whereas the *new Birth*, meant in *Scripture* is to be understood as of the *WORD* which Christ plainly expresses, *being born not of a corruptible SEED, but of an incorruptible, BY the WORD of God, which liveth and abideth for ever.*

It doth indeed live and abide for ever in an happy Soul; never quitting it, but as active forming Principle, is by its *Agency* and *Dependence*——*Faith* and *good Works*, ever shaping and forming it (in *Purity* and *Holiness*) from a Kind of *Fetus*, to the *Image* and *Likeness* of Christ; until it comes by gradual *Degrees* to be perfectly like him; which will be, when *we shall see him* (not as in a *Glass* here) but *Face to Face*, as hath been already mentioned. And this *Formation* is wrought in the Soul, as we maintain Christ, in *good Works* and in
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the *Dispositions* of our Mind ; which must be pure as he was pure.

By this *Formation* does the Exactness of the *Analogy* hold between the *Life* that we are intitled to by Christ, and the *Death* that was entailed upon us by *Adam*. And for this Reason is Christ, in Scripture, called a *second Adam*. *As the first Adam was made a living Soul, so the second was made a quickening Spirit*. The Reason whereof will more fully appear if we consider, that,

THE seminal Principle convey'd by *Adam* was enlivened by the Soul, conveyed by the *Creator*, and brought, from a *living Fetus*, in gradual Degrees of *Generation* to assume the Image of MAN the Parent. And by this Principle he conveyed to, and entailed on, his Posterity Sin and Death.

IN like Manner the *second Adam*, by the forming Principle of Grace, conveyed by his *Word*, enlivens the *Soul*, as the *Soul* does the *Body*. [In Regard, that the *Soul* is to be considered in this Sense a kind of *passive Substance* to Grace, as the *natural Principle* is to the *Soul*.] And by this Regeneration of the Spirit of Christ, by the secret Workings of his Word, the Soul is brought by gradual Motions and Degrees to the Likeness of Christ, who from his *special Privilege*, as a *Saviour* and *quickenin Spirit*, conveyed it. For, — *The Son quickeneth whom he will*. And so by gradual Degrees of Likeness the Grace of Christ brings the
Soul

Soul to be like Christ, and intitles us to the eternal Life he purchased; as the Soul brings the seminal Principle of Nature to be like Man, our first Parent, who entailed upon us by it, the Death and Sin which his Disobedience deserved.

WHEREFORE, from the Exactness of this Analogy, and the Agreement of its Parts, that Text in Scripture is demonstrated, *viz. As in ADAM all died, so in CHRIST shall all be made alive.*

IT is needless to spend more *Time* or *Words* in proving my *Point* in this *Section*, since, from the *Idea* given of *Faith*, it is evident that *good Works* and a *lively Faith* are inseparable: Which is an *Effect* that could never be produced by the *Idea* given of it by *Moravians*. And what has been sayed is also inclusive of Proof, that there is more than one *Duty*, one *Command*, *viz.* that of *simply believing*. But it will yet more strongly appear than it has in the Course of this Tract, that there is an *indispensible Necessity* for us to *think, say, and do* all the *Good* in our *Power*. And that the contrary is *highly* hazardous to our *Salvation*.

IN order to this, as *sensible* Proofs are always more prevalent than *conclusional*; we shall *venture* to give one Instance more, and conclude the Consideration of this TRUTH.

THE *Instance* I intend is so general, that all *Mankind* have at one *Time* or another felt

felt a *sensible* Proof of it. And will not only shew those Gentlemen's ERROR of *good Works being UNNECESSARY to Salvation*, to be contrary to the Sense of *Revelation*, but to the *Operations*, which all Creatures find in the *human Composition*. The PROOF which this *Instance* seems to make, shall be grounded upon this undeniable MAXIM ;

“ THAT the *Conduct* must be *most* available to Salvation, which is *most* *pleasing* to God.” For it is *impossible* that infinite Wisdom, should, by the *Gospel* or any other *Scheme*, give his Creatures a *Liberty* to act in a Manner *displeasing* to him.

THE *Instance* meant is the *Effect* produced by *Conscience*. I believe there are few living that have not observed how *restless*, *tinging*, and *uneasy* they have been, by *something* belonging to their Nature, upon their *first* falling into SIN. But an *habitual* Custom of *Ill* sickens this Principle, and as it were, disables it by a *Load* of *Guilt* to act in *Duty*, or be further *uneasy* to us. And this is the *State* of that *true Friend* (but esteemed *Foe*) when we say---a Man's *Conscience* is seared.

As it is no Doubt a *distinct* POWER of the human Soul, it is *natural* and *reasonable* that a Multiplicity of Things *peculiar* to its *Office*, should *stupify*, render *dull*, and *disable* its *special* Powers and Dispositions. We find that our *Understandig* and all its Faculties generally become so, by the Weight,

Weight of a Multiplicity of Ideas. The *Memory* (which is, by most Authors of Credit, ranked as a *Faculty* of the *Understanding*: Though some have considered it to be a separate, independant *Power*, such as the *Will* and *Understanding* are) we find oppressed in like Manner:---Yea sometime *broken*, and its *Power* of acting quite destroyed. The *external Senses* are also impaired by an *Excess* of *Action*, and by too *numerous*, or too *severe*, Objects: Though perhaps such as are *specially* suited to their *respective* Functions. The *Sight* is weakened, and often broke, by viewing Things too long, too earnest, or Objects too severe and disagreeable to it. The *Hearing*, and the rest of the *Senses* may be, and often are, rendered useless in like *Manner* and from like *Causes*. Why then should not the *Conscience*, which is a *distinct* *Power*, be *impaired*, *overpowered*, and rendered *incapable* of acting, from like *Causes* and in like *Manner*? This *Principle*, *Divines* have generally thought to be a Kind of Vicegerent lodged in our Nature from God, to view the *State* of the Soul, to alarm her of the Approach of her Enemy *Sin*, that she may collect and exert her Powers to oppose it; and if entered, to repel and dispossess it again, by the *Means* assigned by *true Religion*: Which *Means* I have several Times spoken of in this Tract, to have coincided with the Date of Creation, and to have existed

Red from the Beginning, in the Plan of that Religion written in our Mind, which never was, nor never can be exploded, or defaced. But how far it may be such Vicegerent, or how far not, I believe *none* can ascertain. This, like all other Points that are merely speculative, admitting of many Doubts. Yet to view it in a religious *Light*, and consider its *Operations*, there seems to be a good Foundation for this Opinion.

THE *Awefulness*, and *Necessity* of this Idea, seem to be in great Measure lost, by the Definitions given of it by philosophical *Inquirers* of this Principle. Yet indeed I fear that they have been more *scrutinous* than *just* in their Inquiries. At least to me it appears they have. If I mistake it, I would receive the Conviction of my *Error*, not only with Pleasure but Thankfulness. And in the mean Time do humbly beg Pardon for my *Presumption* in differing with the Learned in this Point. But I hope this Freedom of Thought will be indulged, whether it be *right* or *wrong*, since I have some rational Foundation for it, and that what I shall offer must tend to raise the *Dignity* of our Nature, and the *Power*, *Wisdom*, and *Justice* of God, in this Point, to at least an *higher*, and I hope *juster* Degree; than their *Accounts* of it do.—I likewise hope to be indulged, when it is considered that if we are not allowed to offer our Thoughts of Things, when *supported* by
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what hath, at least, the Appearance of Reason, and *circumscribed* by Modesty, we should never be able to improve the Knowledge of Things.

As the Word CONSCIENCE hath a very extensive Meaning; I would willingly limit the Sense in which I mean to consider it.

THE general Law of Nature I apprehend to consist of two principal Heads, which *simply* and *instinctly* point out to us two special Points of Duty. The first tending to *preserve* the Honour, Glory, and Majesty of God from any *impious Abuse* of his Creatures; the second to *promote* their own true Interest and Happiness.

ON this View then of the *general Law of Nature*, a Proposition is suggested by, and in some Respect deduced from, this Thought. And this Proposition we shall lay down as a general Premisses for what may be offered to this Point,——That is to say——

“ WE are not capable of *discerning* or
 “ *knowing*, any Object or Thing, if we
 “ have not some *Sense* or *Power* adapted
 “ *specially* for such Action.”

If then it be not granted that we have some *internal Sense*, (if we may so speak) or *Power* of Perception, of that Thing which is under the *Law of Nature* properly its Object; how can we be accountable for not observing such Law? Either we have such

simple

simple POWER of Perception, or else the Law of Nature was given in vain ; and then it naturally follows that God has been defective in his Work : Which is abominable to think.

AGAIN, this *Power* must have the Privilege of an *external Sense* in acting *simply*, without the Aid of any other *Power* of the Soul ; and to be *fitly* capable of Duty, it must act *impulsively, instinctly, and immediately*. AND that we have such *simple Powers* to *notify* those two general Heads of this Law, the impulsive Operations of our Nature, Experience, and the Nature of Things evince.

As this Law consists of two such principal Heads, or special Points of Duty, there must properly be likewise two special Powers for perceiving such Things as are Breaches thereof, and to notify them *immediately* to the Agent. We are therefore to apprehend, that the first Power in so sacred and high Office as that of preserving the Honour of God, is—CONSCIENCE, that awful Guardian of the human Soul. And in this Sense only do I consider it. The second Power which immediately regards the true Happiness of Man and Man, I take to be BENEVOLENCE. And this has been already proved by many Writers of Authority to be such *simple Power*, such *internal Sense*, as I speak of, acting *instinctly*, and impelling the Agent immediately, to act pursuant

to that Part of the Law which it must in *special Point of Office* notify.

THE *Agreement* which this *ordered Disposal* of Powers in our Nature, bears to the *Sum* of our Duty under the Gospel, is not only a wonderful *Display* of infinite Wisdom, but also a strong Proof of the Point in Question. I have shewed, in the Beginning of this Tract, that *the Love of God and our Neighbour* is the Tot of Christian Duty; that such is the *Connexion* of the latter with the former and its *Dependance* thereon; that they could not be *divided*, though they should properly be *distinguished*; and that it naturally centers in the former, for the short Reasons there offered, and many others that might be given. In like Manner to this, do the *Agreement, Relationship, and Dependance* hold, which BENEVOLENCE hath to, and upon, CONSCIENCE. For whatever injures the *one*, offends the *other*, and whatever oppresses the one, weakens the other. And such is their Coalition, that if one sickens, the other becomes faint; if one perishes, the other dies: Nor can either be bribed, though the Power of acting in both may be abated, if not destroyed.

BUT this is not the Picture which Philosophers give of *Conscience*. For instead of allowing it to be such a *simple POWER* of the Soul (as I apprehend it) they generally make it no more than an EFFECT, or Reflex ACT of her Powers. Because they define
it

it generally to be no more than "a *Consciousness* of what we *do*, have *done*, and *intend to do*." And this is no more than a Reflex ACT; for such is the *commonly-received*, Sense of CONSCIOUSNESS.

It is true, the *general* Idea of Consciousness may be considered in different Respects. Perhaps the *true* Definition of the Word, in its strict Sense; is describing it to be "a *Reflex* ACT of the thinking Faculty, which gives a Man KNOWLEDGE, that his *past* and *present* THOUGHTS are *his own*." It may be also considered as "the *immediate, direct* ACT of thinking." And in both these Cases, (which is I say the *ordinary* Sense that Word is received in) it is no more than an *Effect* of the *inherent*, real Powers of the Soul. Yet I am sensible that the *Idea* of Consciousness *may* be extended further. It may be considered as "the Soul's *entire* POWER of thinking." And in this Case it is a *real Quality* of the Soul, inhering in it as its *Subject*.

YET even in this Case, it does not carry the *necessary* Qualifications, and *known* Characteristic of the Principle meant here by CONSCIENCE. For Consciousness when even considered in this extended Sense, to wit, as a POWER, yet it betokens only a POWER to do a *deliberate* ACT. Because THINKING is an *Act* generally, if not *necessarily*, constituted by *Deliberation*. For
all

all the Faculties of Understanding must be prepared to act, and assist in it; therefore requires some Measure of Time: I mean for such Thought (which is properly the *Act of thinking*) as gives us a *distinct*, intelligible, PERCEPTION. But *Conscience* is *prompt*, *instinctively*, and *immediate*, and hath an *immediate*, *simple*, and *strong* Perception of its proper Object, without compounding or varying the Idea, otherwise than as new Matter gives Cause;—to wit—As its Stingings become more poignant by more horrid Crimes, or less, by Repentance: Therefore it is evident that in any wise it differs from the Idea of *Consciousness*.

It should be awfully considered to be what it is:—Not barely an EFFECT but a *distinct* POWER of the Soul, given for a *special* and *peculiar* USE. And that this Power, or Principle is so *independant*, *distinct*, and *simple*, that it hath not at least *immediate* Cognizance or Perception, (if at all) of any other Thing, than such as, by the *Law of Nature* immediately points an Abuse to the *Honour, Glory, Goodness, and Majesty* of God:—For such Things, wherever and by whomsoever transacted, are the proper *Objects* of *Conscience*. And for Perception of these Things alone it is inherently endowed with sufficient *Power* independant of the ACT of any other POWER of the Soul.

· If the Conscience be not such a *simple, distinct Power*, whence is it, that before any reflex Act of the Mind, or any of her *known Powers* can be, by which ordinary Consciousness is created, that we have an *immediate* good liking of every pious, good Act, and as immediate an Aversion to, and at, one that is impious, horrid, and profane. If we observe the latter in another, we are shocked at the *present*; and then *Benevolence* steps in and gives us a *Sorrow* for the *Wretch*, as well as *Conscience* gives us an immediate *Abhorrence* of the *Crime*. But if *we* commit it ourselves, the Pain is *abiding* until we *atone* for it. And we find that these opposite Affections of *good-liking* and *Aversion*, are frequently excited in us *simply* and *strongly*, before we can examine the *Nature* of the good or evil Act, or *know* whether it be *really* so, or not. And this *special Privilege* is highly worthy of the *Vicegerent* of infinite Majesty!

It is no Doubt, (and we should always maintain the awful Idea) a special *Power* of the Soul granted by the immensely Bountiful and *all-wise Being* to view these Things immediately and at a Distance, which are injurious to the Majesty and Goodness of God, and of which no other *Power* of the human Soul, can have so immediate, so perfect, nor yet such *simple* Cognizance; and to view at like *Distance*, and as immediate,

perfect and simple, such Things as must be pleasing to a BEING infinitely Good; and to incline us to the *one* and deter us from the other. This I say is the Manner we should consider it; because it really is such a POWER, but not an EFFECT or ACT of any other *Power* of the Soul. And this religious View of it, Dr. *Swift* gives us with his usual accuracy and *Plainness*,—He says it is —“placed by God in us to be our Director in those Actions which *Scripture* and *Reason* plainly tell us to be *good* or *Evil*.” But I shall further beg Leave to add that as a more extensive Point of Duty in its Vicegerency, it significantly informs by its Uneasiness, when God is offended at our Crimes; (if not overpowered and disabled by the *Load* and *Guilt* of a Multiplicity of those *Objects* which are peculiar to its *Office* as before mentioned) and by its *Serenity* and *Tranquil*, informs as fully when he is again *pleased* with, and *accepts* of, our *Sacrifice*. And I believe that in both those *Views*, philosophically as a *distinct, simple*, POWER, and religiously as such a Vicegerent, we should *awfully* consider CONSCIENCE. And this *Idea* or *Notion* of it must point out the *Wisdom*, *Justice*, and *Goodness* of a Creative BEING not only in a *stronger*, and *clearer*, but also in more *lovely*, Point of Light, than making it only a mere ordinary *Consciousness*. For it is giving Man, less *Excuse* for sinning; since the

the purer Part of his Nature (notwithstanding his Fall) is yet so *fully*, and I may say *boldly*, armed against Evil, and endowed with a certain Proclivity to Good. —How amazing then is it to behold the Wisdom of that dread *Being* in the strict Uniformity of all Things in the *natural* and *moral* Worlds! and especially in the nice Agreement between the Law of our Nature, and the principal Duties he has by his Gospel enjoined, as before-hinted: — (Which is by the Bye the strongest Proof of the *Truth* of the new Testament: But we have neither *Room*, *Leisure*, nor *Occasion* to dwell on it here.)

THAT *Conscience* is such a *simple Power* appears yet further from the different *Sensations* (if we be allowed to call them so) which we find in us from the *Consciousness* of profane Sinning, and that which is excited by the ordinary *Consciousness* of other Things. The one is *stinging* * and *abiding*,
not

* *Cicero*, in some Part of his Writings, emphatically calls this *Stinging*—“ The *Lashings* of the *Conscience*”. In another Place, he says it works Men to *Madness*—*Suum quemque scelus agitat, amentiaque afficit: Suae malae cogitationes conscientiaque animi terrent.* “ Every Man’s Wickedness inwardly works “ and affects him with *Madness*: His evil Thoughts “ and *Consciousness* of Mind terrify him.”

Few Moral Writers of Authority that have not ascribed wonderful Effects, and had vast Respect to what we call the *Operations* of *CONSCIENCE*. —

When

not admitting of any Interval: (Whilst Conscience is yet unloaded and capable of exerting). Though we should run into *Company*, or retire to *Solitude*; fly to *Mirth*, or apply the Thoughts to *Business*, yet this *Consciousness* will still remain *sticking* in the Bosom, with its *poignant* Dart, like the hungry Fly to the galling Horse, who *rages* about the Field, *kicks*, *flings*, and *throws* to get quit of his *Tormentor*,—but in vain.

I SAY'D the *Consciousness* of Sin.—Because I believe the Power of this Principle to retain an *abiding* Sense of *Guilt* till atoned for, is a Kind of *simple* CONSCIOUSNESS, or retentive *Perception* of its Object, without
the

When the Heathen Poet describes *Orestes* in Agony and Perturbation of Mind; upon being asked what gives him the Pain; he answers—*ἡ συνίσις, ὅτι σέβηδα δι' αἰγασμῶν*, — CONSCIENCE! *Because I am conscious to have done cruel Things*—They have not put leis Weight on what we call the *Dictates* of Conscience, —To that Purpose St. *Jerom* says—*Contra Opinionem agere aliquando, sed non conscientiam*.—"A
" Man may sometime act against his Judgment, but
" never against his Conscience."—Another shews you the *Happiness* of such Conduct—*qui sunt verè Conscientiâ suâ beati*. Salv. de Guber. Dei.—"The
" Man truly blessed must be so in his own Conscience."—In short all moral Writers, ancient and modern, Heathen and Christian, have dwelt with greatest Weight and Awfulness upon its *Dictates* and *Operations*. The Scriptures from *Genesis* to the *Revelations*, are full of Encomiums on, and earnest Admonitions to observe, the *Dictates* and *Operations* of Conscience.

the *Id* or *Act* of any other Power, or internal Sense whatsoever. And this Kind of *Consciousness* (which, I think, we may aptly enough call it) I believe to be as *simply* and *immediately* created, and retained in much the same Manner as the *Sensations* of Pain and Pleasure, by the external Senses, and which *abide* whilst the Cause unvaried retains its *Place* and *Order*. Yet I confess that this Notion of simple Consciousness of Sin, is, perhaps, merely *abstract**, rather than a Thing of any *Reality*. For as Conscience acts *instinctly*, without *Deliberation*, or what may be properly called *Operation*, retaining still its abiding Sense of Crime with *unchangeable* Idea, (like the Sensations of Pain and Pleasure) till the Cause is varied; I believe we cannot conceive how this simple Consciousness, abiding Sense (or call it what you will) is created; nor in WHAT MANNER the Object excites this *Uneasiness* of CONSCIENCE, no more than we can for *some* Sensations of *Pain* and *Pleasure*. Nor would it, perhaps, tend in the least to the Happiness of our State to know it. But all Men *feelingly* know, that so it is, and that it is occasioned by Sin; but *how*, is concealed from us. Therefore the Notion of
simple

* An *abstract* NAME, or NOTION of any Thing, is no more than an Idea which the Person that treats of it, forms to himself, in order the better to express his Thoughts:—Though there may not *really* be the Thing which he forms such Idea of.

simple CONSCIOUSNESS can be no more than merely abstract.

I WOULD not be here understood to consider *Man* as of tripartite *Nature*. No. I believe him to be made up of *Spirit* (which must be *simple* because *Spirit*) and of organized *Matter*. But we find this *Matter* hath *special Organs*, adapted to *special Uses*. For we cannot see with the *Nose*, nor smell with the *Eye*. Yet both are *distinct, necessary Powers*, peculiarly adapted to *special Uses*. Our *Reason* cannot retain Things, nor our *Memory* compare them: Yet both are *distinct, necessary Powers* of the same *Spirit*. And why then, from a *Part* of *Reason*, may not *Conscience* be a *distinct, necessary Power* of the same *Spirit*? For we find that what is here meant by *Conscience* does as *simply, properly, and immediately* (if not more so) receive, and determine of, the *Objects* and *Subjects*, peculiar to its *Office*.

BUT that ordinary *Consciousness* is no such *simple Act*, and cannot be constituted by one that is so, will fully appear if we consider,—That our *Reason* must compare *Causes* and their *Effects*; our *Judgment* determine them, and ascertain their *Nature*; and our *Memory* present, as well as keep them present, to the *Mind*: For by these *Powers*, and in this *Manner* is *Consciousness* created. And this *Consciousness* hath Existence as long as that *Idea* maintains its
Place

Place and Order :—That is—Until it be supplanted by one *more prevalent*. I say *more prevalent* ; rendered so, either 'from its *Novelty* or *Nature*. For many fluctuating *Ideas* may interfere, and yet not destroy the *Existence* of a present *Consciousness* ; but when the intervening *Idea* becomes prevalent, the present *Consciousness* doth, for that Time, lose its *Existence* :—But as often as it re-assumes its present *Place and Order* in the *Memory*, so often doth it renew or revive its *Existence*.

Thus it appears clearly (at least to me) that the ordinary *Consciousness* of Things is only a mere *reflex* Act of the thinking Faculties. Whereas Conscience is evidently a *distinct* POWER of the *Soul* that is capable of *simple* Action, whose *Office* we have so often spoke of, that it is here needless if not improper. I SHALL only add ; That if the Law of Nature be a Kind of *Magna Charta*, consisting (as before mentioned) of two principal Divisions, which comprize, in gross, the Substance of all such Laws as tend to preserve the Prerogative of the Prince, and promote the Happiness of his People, and if, as such *Magna Charta*, it is intended to sketch out the *principal Rules* of the Scheme of his governing Plan ; and that this very Law is incontestably found to act *instinctly* in our Nature. Must not then the *Principle*, or *Power*, that is to notify it to us, have *Power* to act as *instinctly*,

Composition as his favourite Crea-
' It would be rather the *Busine*
sertation, than an *occasional* Inqui-
up this Matter to Satisfaction.
with the most profound Submiss
Judgment of the more judicious
dead, that I dare thus offer such
Yet let this little, tho' powerfu
agreeable, tho' sincere, *Alarme*
it is.—It evidently is the ev
Centinel of the Soul; the *certain*
fallible PROMULGATOR of the fir
principal Point of the immutab
our Nature. It is the Ichneumon
Soul, whose entire Business is,
for, and discover, the Crocodil
destroy it in the Egg before it
or that we can clearly behold it

“ the Soul, and not an ACT of any POWER
 “ either *directive* or *Reflexive*.”—I am not
 insensible that some accurate Moderns de-
 fine it to be “ the Mind conscious of Duty
 “ and Sin” ; and this they distinguish into
 directive and Reflexive. The former is
 Consciousness of Sin not yet done, the latter
 of Sins past.

THIS I take to be a gross and uncertain
 Manner of telling us what it is. For all
 must allow that the MIND comprises *all*
 the known Powers of the intellectual Na-
 ture. But this Mind hath several *distinct*
 and *special* Powers, that respectively act in
 their several Functions. And are we to
 confound them, and destroy their *speciali-
 ties* by saying in the Gross that “ the *Mind*
 “ retains such and such Facts,” because
 the *Memory* is allowed to be *one* of her *Pow-
 ers*. Or that “ his *Mind* inclined the
 “ Wretch to evil,” because the *Will* is
 likewise a *Power*. Or that “ my *Mind* in-
 “ formed me, that Things were so and
 “ so,” because the Memory *presented* them,
 the Reason *compared* them, and the Judge-
 ment *determined* them ; which are all *distinct*
 POWERS of the same Mind ; yet of which
 not *one* could perform the *Function* of ano-
 ther, no more than the *Senses* can in the
 Body.—But this I take to be so gross and
 unmeaning a Manner, that it is only wor-
 thy of the Chat of old Women, rather than
 the Distinctions of true Reasoning. I don't

thought, to make it any other than an
or mere EFFECT of other Powers. For
Distinction *directive* is only squaring
a Branch of the usual Definitions of it
“ a Consciousness of what we *intend*
“ do.” But even in this Case, must
the Mind by her proper Powers first
a *distinct Perception* of the Idea, and
this, does she not form the *Intent* of
is to be done, before a *Consciousness* is
created? And yet after all, it is but
Act; a mere *Effect* of her Powers.
be the best Picture that can be given
CONSCIENCE, and the most firm Estab-
ment it hath in the human Soul; it
so *fixed* or *awful* a Principle as I thin
be. It is not—*The Worm that never*
—For it is evident that an *ordinary* Con-
sciousness of Things does; when it gives
to that of a more *prevalent Idea*. No
Agreement so just with the *Connecti*

MARCH!—In short, let *Conscience* be whatever of the Things we have spoken of, or whatever else we find it is absolutely the common Enemy of *Sin*; and all agree that it was given to fix a *Sense* of Crime in every Creature, therefore it is the strongest Proof we can offer, that the *Moravian* Tenet under Consideration is not only contrary to Revelation, but an evident, *sensible* Contradiction to the Impulses of something in the spiritual Part of our Nature; which was never given in vain. It is also the strongest Proof that there is more than *one Duty, one Command*, viz. that of *simple Belief*; and proves of Course, that the present *Moravians* are in this Point of Opinion most unhappily *erroneous*. For it is as clear as Day, that *all Acts* of *Piety* and *Virtue*, are *DUTIES* indispensably *necessary* for us to do, at *all* Times, and to *all* People when in our *Power*.

BUT the Scriptures are so *pointed* and express in this Particular, that we must either deny the common Sense of Words, and the Use of our own *Abilities*, or conclude this Opinion to be contrary to the Gospel. For Men are to be judged by their *Thoughts, Words, and Works*; and shall (pursuant to Gospel Terms) be *rewarded* or *punished* accordingly. *Eccl.* 12. 14. "God shall bring every *Work*, unto Judgment." *Matt.* 16. 17. "The Son of Man shall come in the Glory of the Father, and

lands. They are likewise as pointed
Respect to our Words.—*Matth.* 1
“ By *thy Words* thou shalt be *justified*
“ by *thy Words* thou shalt be *condemned*
And in like Manner as to our *Thoughts*,
Solomon tells us that—“ the *Thought*
“ Foolishness is *Sin*.”* And in *Acts*
21. 22. the Apostles tell *Simon* that
he had neither Part nor Lot in the Holy Spirit
for *his Heart* was not right in the Sight of
God. And bid him pray God, if *the*
Thought of his Heart might be
given.

In short we may conclude with this
and rely on it.—“ That Godliness is
“ profitable to *all Things*; having the
“ promise of *this Life*, and that which
“ *is to come*.”

CH

C H A P. V.

S E C T I O N I.

Some general Thoughts on the Nature, Tendency, and necessary Consequences of the Moravian System of Doctrine.

THE two mean ERRORS considered, together with their Error concerning the LAW, treated of in the first Chapter of this Work, which seem to be the Foundation on which their whole System rests, have already appeared to be erroneous in high Degree. And most of those Errors which seem to be no more than *Effects* of the mean Errors considered, are productive of Consequences as pernicious as any mentioned.

THEY hold that the “*Doing of good Works*, are not of ourselves but of God; that we are intitled to no Reward *for doing* it, nor does God even require it of us, but when we find some uncommon Emotion of Spirit to impel us thereto”; together with a vast Deal more of such Fooleries.—That those Principles tend to destroy Man’s Free-will; pervert the *Meaning of Faith*, and, in great Measure, make

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God

God the *Author* or *Cause* of Evil, need no great Proofs or Reasoning.

If Man hath a Free-will, which is one of the Peculiarities of Man;* it is absolutely in
his

* Quisquē nascitur, liber :—*Whoever that is born,*
is free.

This Maxim, in many Particulars, is disputable; but, in Reference to the *Will* of Man, it is not. Nor is it disputable in Regard to any of the *Privileges* of our Nature, abstracted from *parental, religious, and political* Dominion: But in these we are restrained by the inseparable Dictates of our Reason, common to all Men. And we find that this Birth-right of Freedom in our Nature, under the *particular Restraints* now mentioned, hath been visibly made Use of by all Nations of the World.

We find, this Day, in all Christian Nations a Liberty in giving different Forms to the *civil Polity* of each respective Nation; which is the strongest Argument of this Birth-right Freedom of Mankind: Yet all Nations agree that the *natural Liberties* of every Individual should be restrained by a *parental, religious and political* Dominion, which shews this Conduct to be the unavoidable Result of Reason. For all the Parts that constitute this Dominion, are founded upon this universal Maxim:—*Populi salus suprema lex; the People's Safety is the chief Law.* And this is always the chief *Motive* and *Rule* by which all Nations are *actuated*, and *proceed* in the pristine Purity, and Institution of their Laws:—Though the *Madness* and *Corruption* of Party have often turned this Nourishment into Poison.

What then can be more conducive to the Safety of the People than that they should be under the Restriction of *parental* Dominion in Youth, whilst a glowing Vigour fills the human Frame, and a prompt Passion directs the Parts thereof? And what more conducive also to the People's Safety, than that the *Licentiousness* of every Individual should be governed by the *Awful-*
ness.

his own *Choice* to do Good or Evil, when they are both laid before him. And if he hath that Choice, purely in himself, sure it follows incontestably, that his *Choosing* to do Good

ness of Religion, which always fills the Mind, not only with a deep Sense of Virtue and moral Duties towards one another, but also to confess *Obedience* to a Creator? And lastly what more effectually conducive to the Safety of the People than *political* Dominion to preserve the Property of each Individual, and enforce (at least) the *suum cuique tribueri* of their Religion. That is to say, the Parts thereof tending to common Honesty from Man to Man: Which is always the Intent of wholesome Laws; but are often perverted by the interested Views of ministring Officers. For which Reason, according to *Aristotle*:—*Oportet enim et volentem et non volentem ad magistratum assumere, si dignus sit eo magistratu, Arist. 2. Polit. If a Man be virtuous and worthy, he ought to be compelled whether he would or no, to take upon him the Administration of the Laws.*

Hence it follows that moral Duties are the pure and unavoidable Result of Reason; the *num magnum* of Men and Nations; the one great Point aimed at as a common Good.

To shew that something natural induces Man to this Honesty; *Justin* says, that Justice was observed among the *Scythians* more from a natural Disposition of the People, than from a Fear of the Laws:—*Justitia gentis ingeniiis culta, non legibus, Nullum icelus apud eos furto gravior. Just. Mrs. Bebn.* in her *Royal Slave*, observes the like in the Dispositions of the *American Indians*.

In short, Mankind have an undoubted Right to Freedom by their *Nature*; and all are *naturally* more inclined to *Virtue* than to *Vice*; and are therefore restrained by *parental, religious, and political* Dominions; because *such Dominion was intended by God; and by Man*

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Good is of himself; and that it is this *Choice* which is of himself, that determines him, and sets the Man to Action.

For though all things that *be*, as the immediate and proper Effect of any natural or moral Principle, are *strictly speaking* of God: Because every such *Effect*, must be, *in itself*, purely good, for the *End* and Purpose unto which it was designed; and that every good Thing cometh from above. Yet the Application of these good Things is of Man. Or yet plainer—Though Man's *Free-will* is of God, as being the immediate *Effect* of his Power, yet sure the *CHOICE* that determines that *Will* is of himself; otherwise he would be no more answerable

Man in their original Institutions, to inculcate Virtue, and enforce the Practice thereof; as is sufficiently shewn in the short Reasonings of this Note.

What therefore can we think of those Gospel-Reformers, who encourage us to be Libertines, by denying a *Necessity* of Virtue and good Works; and at the same Time would, by their Doctrine, enslave the *Freedom* of our *Will*, which every Nation, in every Age, cultivated and indulged. So that if they continue in their Progress, *it may be sayed* of us another Day, as the Historian does of the civil Wars of *Greece*:—"Tantum facinus admisisse ingenia, omni doctrina ex-culta, pulcherimis legibus institutisque formata, ut quid post hac succedere jure Barbaris possent, non haberent."—"Surprizing that a polite People, skilled in all Kind of Learning, regulated by the finest Laws and Customs, should be guilty of such Things, as that they could not have *any* Virtue left, whereby they might afterwards, in *Justice*, vie with mere Barbarians."

swerable for doing Evil, than for doing Good; nor would he be more intitled to any Reward for *doing* Good, than for *doing* Evil. And lastly, since it is this *Choice* of Man's own, that determines him to Action; certainly the *doing* of good Works is of himself; (tho' God *assists* to work in him the WILL and the DEED) and he is intitled to a *Reward* for *doing* Good, as he is subject to a *Punishment* for *doing* Evil. Yet this *Title* is not founded on any *Merit* in the *Work* or in the *Agent*, but on the Principles of invariable *Goodness* and *Truth* in the *Lawgiver*.

It is evident also that these Principles pervert the Meaning of Faith; as is clear from what has been already sayed concerning it: For what Occasion hath a Person, blest with such *Persuasion* and *Disposition*, for any uncommon Impulses of Spirit, to induce or impel him to do good; since he hath already such Persuasion as *true Faith* necessarily gives, that it is a Christian Duty *necessary* in him at all Times to do, when it lyes in his Power. Because such *Persuasion*, is the Assent of the *Mind*; and such Assent determines the *Will*, and thus the Man is set to *Action*. Therefore this Principle perverts and confounds the *Meaning* of Faith.

NOTHING clearer likewise than that these Principles *in great Measure make God the Author of Evil*. And especially when we consider, that if the *doing* of good be of God, and not of us, (according to their Doctrine)

Doctrine) we are thereby deprived of the absolute Right of *Option*. For in this Case we would be the mere *passive Instruments* of divine Will in the *ordinary Actions* of Life; and as guiltless of Evil, as the Sword which chances into a wicked Man's Hand, where-with an innocent Man is slain. Yet the *FACT* is *Evil*. Because the *same Sword* in the Hand of a Patriot Champion, would defend his Country, and relieve the innocent and oppressed (which Acts are *good*) And here the Man and not the Sword committed the Crime; because swayed by the Man who was the Over-ruling Power. — In like Manner by this Principle, the *doing* of Evil would be no more of Man; than the *doing* of Good; and must of Course be of the over-ruling Power of Man, which must be GOD; and therefore shocking and abominable to say or think.

It is observable, that the Scriptures do not teach Virtue, as the idle *speculative SCIENCE* of Salvation; but as the *practical MEANS* to attain it. And if any Part in Scripture that refers to Man's Duty, be considered in other Light than this, such Part is mistaken and falsely interpreted. The Spirit and Sense of the Gospel in general, being to suppress and avoid Vice in all its Operations, and Significations, and to *require* nay command our Indulgence of, and Adherence to, Virtue; without any

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Encouragement to Libertinism or Free-thinking, in any particular whatsoever.

If Men would consider the Scriptures as they do a Geometrical Problem, they could scarcely err; that is, with an unbyassed Earnestness to find out the *Truth*, and they would soon conclude upon this *Certainty*; that the Difference betwixt the *Strictness* under the *Law* and the boasted *Liberty* under the *Gospel*, is in Truth no more than this. That the *Law* (as mentioned in the first Chapter) required an *absolute* Completion of the Commandments of God; and a *perfect* Obedience thereto: But the Gospel softens that Rigour, as Mercy doth Justice; by requiring no more than a *sincere* Desire of fulfilling them, with such *Obedience* to the Performance of them, as lyes in our Power. *

NOTH-

* " Quid igitur discriminis iter novam & veterem, —non in hoc est Christianorum libertas, ut liceat illis facere quæ velint, liberis à constitutionibus humanis; sed quod ex fervore Spiritûs & omnia prompti, lubentes & alacres ea faciant quæ præscribuntur,—nimirum filii potius quam servi,—erant sub lege mosaica servi, sed sub Evangelio sunt filii." *Brahm.* *What is the Difference between the Law and the Gospel? The Liberty of Christians is not in this; that it is lawful to do what may be pleasing to them, in being free from human Institutions; but that all should be actuated from a Spirit of pure Zeal and sincere Desire; and that they should joyfully, and cheerfully do those Things, that are required of them in the Scriptures. No wonder, as they are rather*
Some

NOTHING more certain than that any Man of common Sense who unbyassedly consults the plain Parts of Scripture, will find sufficient to make him happy ; if he does not presumptively attempt *further* than his Knowledge, or wickedly *against* it. For according to *Dryden's* excellent Distich,

“ Tho’ some know *more* and some know *less*,
“ Yet ALL know *'nough* for Happiness.*

Therefore the ridiculous Folly taught by those Gentlemen, are the more surprizing, as they are so contradictory to our Ideas of a God, to the Testimony of Conscience and Reason ; and to the clear Sense of the intelligent Parts of Scripture.

BUT this, as well as many other Follies, arise from their absurd destructive Notion,
“ that to yield to the Dictates of Reason,
“ is commonly dangerous to our Soul’s
“ Health.” For they asperingly call it—
Head-Knowledge : But with how much Injury

* Indian Emperor.

Sons of God than Servants.—They were Servants under the musical Law, but are Sons under the Gospel.

Great is the Difference ! And here we see the learned Erasmus, pointedly clear in the Confutation of those Gospel Libertines, who boast of a free Expanse in their Scope of Action under the Gospel. And shews the Difference to be, an actual Punctuality, as Servants to their Masters under the Law ; an Earnestness to please, as dutiful Sons to their Parents, by doing to the utmost of their Power, what such Parent commands, under the Gospel.

ary to the *Honour* of God, and *Dignity* of our Nature, the Reader may judge. And specially if he considers that the *less* Thirst for Knowledge is observable in any Man, the *more* he shares of the *Brutal Nature*. For a Soar in Search of Knowledge, is perhaps not known to any material Being but Man; and it should be sought after and laboured for.

It's true there are some Branches of *Knowledge* more useful than others; yet all are useful. And the *Degrees* of *usefulness* in Knowledge, should perhaps be rated in Proportion as it *restrains* the Licentiousness of our Passions and *mends* the Heart. For *true Wisdom* is "pursuing the *best Ends*, 'by the *best Means* in our Power;" And *Knowledge* is the *Foundation* and *Nourishment* of Wisdom.—Even in some speculative Cases, where perhaps the *Knowledge* of them can be of no other *known* Use to Man, than the *Pleasure* it gives him *to know* them; yet there is a *Satisfaction* arising from the *Contemplation* of such Cases, which sufficiently rewards the Labour. And what likewise gives a more *exalted Pleasure* are the natural Consequences of such Contemplation; to wit, the admiring and adoring of that Being whose Wisdom *contrived* and Power *effected* these Things.

YET notwithstanding the extraordinary Fooleries broach'd and propagating by these People, we find that Numbers are taken

with it; who have perhaps neither *Abilities* nor *Resolution* to look within the gauze Veil drawn over their Errors: And especially when these Things are spoken with a Warmth and zealous Cant of Expression from the Pulpit. Nor is it known where the Pestilence may stop:—For there are few *Auranab's* to offer Sacrifice. And besides that, nothing can more conduce to its Growth, than because the Qualifications of human Learning, and regular Ordination are held by them to be unnecessary. For by this Means, a few Years will give such Swarms of preaching *Coblers, Bricklayers,* and such like, through these Kingdoms; that like the Egyptian Locusts, they may devour every green Thing in the *Land*:—But indeed I hope the deluded of them, will see its *Folly* and *Danger* before such Things come to pass, repent, and forsake it. For,

LET every sincere well disposed Person of that Community consider, what an absolute and heavy Censure the Scriptures denounce against Men, that fly from *Light* to *Darkness*, and that endeavour to steal over others. They say—“ *If we sin will-fully AFTER we have received the Knowledge of the TRUTH, there remains no SACRIFICE for Sin, but a CERTAIN looking for of Judgment and fiery Indignation.*” The *Mottentot* hath some plausible
ble

ble Pretence to Mercy, but a *wilful* Apostate hath none.

I would also recommend it to such sincere, deluded Person, to consider what is the *use* to Christians in a civil or religious View, of this *whole Novelty*? It is to be feared, he will not find one Principle of it which is an Advancement *in either* View to our *social* or *salutary* Good, more than what we were taught before by the *received* and *approved* Sense of the Gospel: But he may depend upon finding *most*, if not *all*, directly contrary.

Is it not better, more decent, and becoming; that there should be *well* learned Men, entered into *regular* Orders; a *due* Government, *Form* of Prayer, and *Sacraments* in the Church; as well as an *orderly Decorum* in her Ministers; than to follow every enthusiastic, ignorant Man, who pleases to assume the *Conception* of a certain *Call* of Spirit, when its nothing else but the drunken Whim of his own disordered Brain? And who madly heaves his Breast, distorts his Body, rows his Eye, and such like silly Pranks, under *Pretence* of being the *Operations* of the Spirit, thus belching out a Parcel of frothy disconnected Phrases and Prayers, which he calls *the true Religion! true Worship!* and the like.—And to impose them as Truths, seals all this with seemingly apt Texts of Scripture; and these he declares solemnly, with pathetic

Shake of Head, and groaning Spirit, "to
 " *be the Words and Promises of Christ him-*
 " *self, and no other; and who would not*
 " *believe his Words?*" with a vast deal more
 of such Trash. In the mean Time the giddy
 Crowd, being struck with the Novelty,
 view and listen attentively whilst he is thus
 rattling out his Folly; and think (or at
 least a great many of them) that this excel-
 lent Doctrine, and some are perhaps seized
 with the * Madness as well as he. So a
 foolish Boy runs giddily round whilst o-
 thers earnestly view him; but are imme-
 diately seized with a swimming in the Head
 themselves, and are ready to wheel about
 as well as he.

In *short* we have dirtied Paper enough
 on this *Subject*. And if there were not
 some Thoughts occasionally interspersed,
 which I hope tend to Improvement, there
 would have been too much. But as the Know-
 ledge

* Horace imagines this kind of Folly to be the very
 Fastigium of Madness, its Summit, and highest Pa-
 roxism. Therefore chuses it as a Standard of mad Fol-
 ly to estimate the Danger of reading or copying after,
 a frantic, whimsical, Rhymist in Poetry. *Aut fanaticus error, & irrucundia Diana—fugiuntque—qui sapient: agitant Pueri, incautique sequuntur.* Hor.
 Ars. Poet.—"Neither is fanatic Folly [of whine-
 " ing, canting, extravagant, distortive Motions, &c.]
 " nor the Frenzy of religious Madness—so dangerous;
 " which all that are wise do shun; but Boys and ig-
 " norant People follow such, unknowing and insensi-
 " ble of the Danger."—Which is undoubtedly
 great.

ledge of a new Disease, is generally a great Means towards the Procurement of a Remedy; so probably this friendly Attempt towards the unveiling of concealed *Errors*, (which shall be more fully *exposed, proved, and refuted* in the first APPENDIX) may not be thought an impertinent, or useleſs Undertaking.—There is ſuch a ſeeming Contrariety through their whole Doctrines, and their System composed of ſuch jaring Principles, as render them morally impoſſible to be Truth.

AND now that we know the *Malignity* of the Diſorder, and the *Subtlety* of thoſe that produce it; the moſt ſovereign and effectual Remedy to prevent its Growth, is to *avoid* going near them, as we would a Plague; for certainly it is not ſafe to venture within the Sphere where *Infection* reigns. And Phyſicians ſay, that *Animalcules* * periſh in the *Void* of Space; where

X 3 there

* They are ſmall living Creatures, ſuppoſed by Phyſicians to breed from the Malignity of ſuch Diſorders, as take their Riſe from the Heat and Richneſs of the Blood, when it becomes vitiated by the Violence of its own Fermentations: Such as Fevers, Plagues, &c. And theſe are of ſo ſmall a Size, that they are unobſervable by our Senſes; but are carried through the common Air where the Diſeaſed Creature remains:—Like the ſmall Motes we obſerve at ſometimes wavering in a Sun Beam. And it is thought that thoſe Creatures are ſucked in with the Air we breathe, when we come near the Perſon diſtempered; and that

we

there is no passive Substance for their Support and Activity.

THEY treat Religion as *Naturalists* say the *Ants* do the Corn Grain in their Stores; biting off the End where the Principle of Vegetation lyes, lest it should grow, or cast forth its Essence. In like Manner do they clip away the vital and salutary Principles of *Religion* by rejecting *good Works* which are its genuine Fruits. And are therefore the *Ants* of *Religion*.

IT would be as great a Task, as needless here, to enumerate the religious Contests that have risen since the third Century of the Christian *Æra*. But we find that most of them arose, from other Causes, than what seem by those Gentlemen's Doctrine to have been of theirs; in Regard that their Novelties are low, ignorant, and absurd:—Whereas most other Differences in Religion have been occasioned, by a presumptive Petulance of Learning. Men daring by philosophical Distinctions, upon a Presumption of strong Abilities,* to assume the Discovery

we are by their infectious Quality distempered also. For thus allepidemic, or *catching* Distempers are sayd to be spread from Place to Place, by Means of those Creatures called *Animalculas* from their Smallness.

* Voiture gives this kind of proverbial Maxim;—
 “Plus on a du bien, plus on ades Soints, & des inquietudes pour le conserver.”—*By how much more our Estate*

very of these mysterious Parts of Scripture ; which are above the Reach of human Understanding ; and which peculiarly belong to the Penetration of divine Wisdom.—Thus like *Phaetons* we reject the humble Blessings, bestowed in the plain Parts of Scripture ; unless suffered to guide the Chariot of the Father of Light. But when we attempt such airy and forbidden Heights, our waxen Pinions melt as we soar, * and consequently fail in Success, as we often perish in the Attempt.

BUT

Estate (or Stock) is, *so much the more* *Regards* *we should have to the keeping it.* That is, not to be lavish of it, in other than the proper Use thereof.

Experience proves this Truth to a Demonstration. And the Maxim is as justly applicable to any Stock or Fund, as to our Chattles or pecuniary Fortunes. Nor is there any Fund in Nature, that this *Regard* or Care, is more requisite, than in the due Restraints of a larger Stock of raw, unexperienced Wit ; which is apt from the Force of its Abundance to flow into improper Channels. And where there is such an uncommon Stock, of *Reasoning* and *Invention* ; not another *Lake of Mæris* could contain the exuberant Flowings of such a *Nile* ; unless the due Guardians of a deliberate, unprejudiced Judgment, and the Hints of Experience be made Use of to govern its Course : Which is the Care implied by the French Maxim.

* —quidquid studet æmulari,
Iule, ceratis ope Dædalea
Nisitur pennis, vitreo daturus
Nomina ponto.

Hor. l. 4.

O *Iulus* ! Whoever attempts the daring Task unfit
for ; like *Dædalus* soars on waxen Wings, and gives
his falling Name to azure Seas.

BUT we find that such are not the Causes of those Gentlemen's Folly; for the *Novelties*, as well as *Designs* and *Effects*, of the Doctrine taught by them, are not more pernicious and destructive, than they are ignorant, uninforming, and absurd; and center only in the mean Maxim of the Epicureans, *let us eat, drink, and be merry, for To-morrow we die*.

BUT surely if we consider what I have several Times hinted in this Tract; to wit, the *Nature* of our State here and hereafter; we cannot expect to revel in all Things, *unconfined, unrestrained, unallayed*, by Tryal; and yet to have all the *Powers* of our Senses feasted, and all our *Desires* indulged and satisfied in Futurity. And

NOTWITHSTANDING that it is generally supposed, and frequently urged, that the Soul must have *new Powers* to render her capable of those Joys the Blessed share. Yet I think we may venture to rely on it that she *need* not receive other Powers, than those she hath *essentially* here, to render her capable of perhaps the most exalted Joys of those blisful Seats:—But the Difference is, that she in a future State can exert her *present Powers*, more free and unconfined, and hath them more strong, and yet more delicate, than she possibly can in the *Flesh*. And to this Opinion may be annexed rational Ideas,
sup-

supported by self-evident Conviction, the Testimony of *Reason*, nay in some Degree of *Sense*, and the divine Truths of the Gospel :—But the former Ideas must be roundless, vain, and useless, having no rational Idea affixed to them.

1st. As to self-evident Conviction; we all know that there are *several Ways*, or, in other Terms, *several Modes of Action*, by which the Soul receives Pleasure, whilst in the Body. And we likewise know that the *Powers*, by which the *Objects* she thus receives become pleasing, are Part of her own *Essence*, and must accompany her in a future State.

2^{dly}. REASON testifies, if *those Powers* do ever remain with her, and that they are of her *Essence*, nay the Principles of which she is composed; that she must be either inactive, and therefore miserable, through the Round of Eternity, or there must be suitable *Objects* and *Subjects* for their Employment. And that there are such *Objects* and *Subjects* in a future State the joint Force of the Gospel Tenor and human Reason evince.

THERE are in those heavenly Mansions, the Spirits of *righteous Men made perfect*, with whom we are rendered meet to converse, and thus gratify the Social Part of our Nature. There are the *Mysteries of an unified Trinity*, and the whole *Attributes of the Godhead*, to contemplate, and know, which,

which no Doubt we then shall, because we are to *see God as he is*, we are to see him really and truly without any Veil, Mystery, or Darknes; and this is no Doubt as inexhaustible a *Subject* through all Eternity to employ our *Unaerstanding* and thinking Faculties, as it will be ever *new* and *admirable*, and therefore ever capable of giving Joys so *exalted*, so *sublime*, and yet so *profound* and dispassionately *pure*, that even the *Heart of Man* cannot conceive an adequate Idea of them. There are the diffused shining Glories of the whole *Empyreum*, or heavenly Region, and the Brightness and Purity of the Spirits and glorified Bodies that fill it, as the most pleasing *Objects*, to gratify the SIGHT, and fill the whole *Capacity* of the Soul, and which the Eyes of Man hath never seen, nor his Heart conceived! There is musical Harmony, no Doubt, exquisitely suited to that Justness and Delicacy our TASTE and HEARING shall then acquire:—Musick! that an infinite and omnipotent God deigns to hear, and that is not by him thought unworthy the Dignity, and inconceivable Grandeur of the heavenly Seat of his Throne! And so in like Manner are all our *Powers* and *Faculties* gratified by suitable *Objects* and *Subjects*; and that, in such ceaseless Round, such rapturous and extatic Degree, that the Mind can no more conceive their *Extent* or *Limits*, than the Tongue can describe their *Perfections*!

ADD

ADD to these Ideas the boundless Scope of Action the Soul must have throughout the *Circle of Eternity*, through the immeasurable *Expanse of Space*. Her unlimited Freedom in examining, considering, and *intimately* knowing the *numberless Beings* of the created Universe! Tracing the *Systematical Government* of the natural Laws of those *Worlds*, contemplating the Wisdom of their *Creator*, and adoring, at every new Scene of Knowledge, his *Mercy, Goodness, and Love!*

ARE not these *Objects* and *Subjects*, of which we can scarcely form even imperfect Ideas, with many others too tedious to mention, as well as the *infinite Numbers* that are altogether unknown to us, sufficient Employment, sufficient Amusement, sufficient Happiness, to contemplate, to know, and to enjoy, through the Round of Eternity, and of infinite Eternities (if such could be) for the most active spirited *Being* of all created *Beings*? And hath not the human Soul, to *our Knowledge*, sufficient Powers for all these when she can be free enough to exert them, and sufficiently qualified, by being *rendered meet*, for doing these Things.

I SHALL not presume to trespass further on my Reader's Patience, than to offer one Thought as the strongest Proof of the boundless Freedom above-mentioned.

Do we not find in the Soul here a most ardent Thirst to know these Things; and
does

does she not sometimes, in some Men, make strenuous and surprizing Advances that Way: Notwithstanding the Weight that represses and bears down her sickened Faculties? Do we not find a *Newton*, so spiritualized that he seems to be *intimately* conversant in the original Plan, in the governing and universal Laws of *Nature*? and is it not therefore more than probable, that the *full* Gratification of these *pure* Desires will be no small Part of our Happiness?

It is also probable that when our Bodies become glorified after Judgment; and receive such a Change as all the Force of human Nature, without divine Assistance, cannot comprehend; that then we can visit these distant Worlds, *instantaneously*, even to the *Bounds* and utmost *Limits* * of Space. And this will appear clearly to us, if we consider how we are by Glorification subtilized, (as already spoken of in this Tract) and how immediately, at the Direction of the Soul, (when she *wills*) we place the Eye to a distant Star or Planet, which as clear as this weak Member can, conveys

* By *Space* with *Limits* I consider *Space* occupied by *Body*. For whatever Part of *Space* is occupied by *Body*, I think it naturally implies a *Limit*. Yet these *Limits* are so expanse and inconceivable to us, that we cannot form any Sort of fixed Idea of them. And likewise as God is infinite, *Space* in general, considered as occupied by *Body* and in its *Void*, must be immense. But as occupied by *Body*, without Regard to its *Void*, it must be limited.

conveys this distant Object to the Soul for her Employment and Gratification. For as she is pure Spirit, she must be ever in Action. Is not this sufficient Proof to us, that the Spirit who so suddenly darts her *Essence* to that Star or Planet, by Means of a weak confined languid Member, would, if *free*, be herself *intimately* conversant with that Star or Planet, in a shorter Time, than she was thus *willing* and *preparing* her Organ to *receive* and *convey* it?

AND this Truth is fully illustrated and evinced in several Scripture Accounts; particularly in the Case of *Abraham*: For we cannot so meanly think of the *Dignity* of an *Omnipotent* God, or of his *ministering Spirits*, that the Angel was for Years, Days, or Months, or any Space of Time that we can measure by Duration, journeying from the heavenly Seat to stop the Hand of *Abraham*; no, it is rather to be believed and adhered to, that at the Time *Abraham*, raised his Arm to strike the Blow, that Angel was *in Heaven* and then received the *Eternal's* Command, darted *instantly* through *immeasurable* Space, and yet stopt the Arm before he could give the Blow. Oh! the supreme *Wisdom*, *Goodness*, and *Power* of God! Are we made to be Sharers of such inconceivable Powers, or unspeakable Joys! And can any Act that we are capable of entitle us to an Enjoyment! has the God by his *Love* and *Mercy*; and the Christ by his *Love*

Sufferings, and *Merits*, procured us a safe, certain, and easy Means to obtain it! oh! the *Omnipotence*! *Love*! and *Goodness*! “that passeth Knowledge.” Sure all temporary created Beings but for this *Love* and *Goodness* must fade and dye away in the Presence of such glowing but admirable Radiancy, such endless Sum of Glories as pervade and fill innumerable Worlds!—The Thought is sufficient to dissolve the Soul into Raptures of Praise and Wonder. Shall we not fall to the Earth prostrate and adoring! Our Bodies swallowed up in the Immenity of Space and countless Regions of Matter; and our Minds in the Soul-filling Contemplations of the ever-glorious Infinitude of his *Perfections*!

APPENDIX I.

ERROR I.

t in the GODHEAD we are not to understand a TRINITY of Persons, but a Trine of Offices. And that the Father was made Flesh and suffered.

THE Intent of this *Appendix* is to give a summary View of the yet *lost* principal Errors of the present *ravian Sect*. And to shew (what we all along aimed at through this work) that they are *Antinomian Errors* lived.

SINCE most of them are of such Nature that they stand refuted on the Face of themselves, we shall not trespass further on the reader's Patience in the Refutation of any of them (except a few) than to shew that they are *expressly* contrary to several *plain* texts of Scripture; and of Course absolute-false.

THE first that shall be stated here is certainly a most considerable *Error*. For there is not a Tenet in the Christian System, which is more immediately a *Tryal* and *Object*

of Christian Faith, or that more especially characterizes *the Christian*, than the Scripture Doctrine of the *Trinity*; which those Gentlemen most strangely pervert.

ITS certain, that there are many Things in Nature, which are the Objects of our Senses that figure out to us the *Idea* of an *unified Trine*; but nothing perhaps that *exactly* answers the *Tenor* and *Words* of the *Scripture Doctrine*, of the TRINITY.—The Idea of *culinary* (or common) *Fire* is necessarily pregnant of three simple *Ideas*. viz.—*Light*, *Air*, and *elementary Fire*:—For it is by the *Agitation* of AIR that the Elementary Particles of FIRE, are heated and kindled into that Glow which gives LIGHT. But this is not answerable to the *Tenor* of the Scripture Accounts. For the *Father* is compared to *Fire*, the Son to *Light*, and the *holy Ghost* to *Air*. And since the *holy Ghost* proceeds from the *Father* and *Son*, we cannot see an *exact Agreement* here; for *Fire* and *Light* do not produce *Air*, as the *Father* and *Son* do the *holy Ghost*:—Tho' indeed the Presence of a *glowing radiant* Fire, opposed to Air, is generally the natural Cause of *Light*; (as spoken of in this Tract already) but that does not answer the Scripture Tenor, and received Sense of the Church, from the Beginning concerning the Doctrine of the *Trinity*.

We may also discover an *unified Trine*, in a Number equal to it, of generated Lines
from

from the *Center* of a Circle, to as many assigned Points on the *Circumference*: Because they *unite* in one common Point of the *same* Essence of which they are generated into *distinct* Lines: As the *Persons* of the Trinity *center* and *unite* in the Essence of the *Godhead* of which they exist. Yet this (tho' it be perhaps the most similar Idea, of any *known*, that we can give of it) does not answer the *Idea* of the holy Spirit proceeding from the *Father* and *Son* jointly. Therefore it may be truly called a *Mystery*.

It's true there are some *abstract Ideas*, which the Mind may form of this Matter (and which this Minute I conceive) that probably comes closer to an exact Simile of it, than any Thing yet offered. But as it transcends Reason, as much as *Infinity* does *unity*, and that it cannot therefore be properly an *Object* of that *Faculty* since it hath no *Cognizance* of it, I think any Attempt that way, would be *idle* and *presumptuous*. For it must only perplex the Matter more, and every Sentence would contribute to draw a *Shade* over the *Lights*, we would endeavour to discover. Because it is a Case too sacred, a Subject too awful, to adjust! For human *Reason*, *Errudition*, and the most penetrating *Judgment*, are here of small Account. The greatest Assistance those Advantages can give, in a Point so far above the human Reach, is to teach us to be cautious and modest, in any

Thing we say, concerning a Truth so transcendant, so sacred, so mysterious.

THAT these People confound this Doctrine in a Manner contrary to what the *Scriptures* teach, and the *Church* now holds and all along did, shall be fully proved. For a Charge so harsh against them would be highly uncharitable, if untrue.

By neglecting all necessary Worship and Honour to the Father, they ascribe those special Peculiarities proper to his divine Person only, unto the Son; thus making the Father and Son *one*, not only in *Godhead* but in *Person*. They hold that the *same Person* whom *Daniel* calls the ANCIENT OF DAYS, and who told *Moses* that his Name was I AM, and whom *Moses* and the whole *Scriptures* say *created* all Things *by speaking*—(to wit—by his WORD) and who is called the *Father*, and who is throughout the whole *Scriptures* *singly* distinguished by the *Name*, *Word*, mighty *Appellation*, and *Sum* of almighty Attributes—God!—I say they hold that this *divine Person*, thus marked out by the *Scriptures* and distinguished by all *sober Christians* as “*God the Father, the first Person of the holy Trinity, and prime CAUSE of all CAUSES,*” was made *Flesh*, suffered on the Cross, and lay bleeding for us. And this I take to be as great a Perversion of the Doctrine of the Trinity as can be.

PROOF

PROOF that this is *Moravian* Doctrine.

THE following Proofs are undeniable, for I take them from a Collection of Hymns published by Mr. Cennick with his Name subscribed; and written by him and I suppose several other *Moravians*, intitled, “a COLLECTION of sacred Hymns, &c. by Mr. JOHN CENNICK,” &c. And this kind of Writing and such as I have already quoted in this Work, are all that I could get of theirs, for they are excessively loath to print: And indeed it is no wonder. In Page 15 of that Collection, are these Words.

“THE *Ancient of Days* is an *Infant made.*” And again, in another *Hymn* in the same Page.

“The *Father* of Eternities

——— in our Clay

In a Manger lay.

And in a Manuscript *Hymn* in the same Book, are these Words,——“The *Shekinah*,—the dread I AM, is born a *Lamb.*” —Again, “For God is manifest in *Flesh.*” And in the same *Hymn.*——“God is a *Man* and hath left his Throne.” And in the same Page 15 he says of *Christ* with an absolute Air;

“He is the *only* † *Lord and God*

“The *Fullness* of the THREE in ONE.

ALSO

† See Psalm 110, ver. 1. And Math. 22, 44.

Also in Page 16, thus

By this our MARK we will be knows,
That ———— we disown,
————— every God,
But *Christ Emanuel*,———

AND in Page 22, are these Words

“ He who the *World's Foundation* laid,
“ Is now a little *Infant* made.

AND in Page 47,

“ He who the *World* by *speaking* did
create
“ Array'd in human *Flesh* was *hang'd*
on *high*.

IN Page 49, alluding to where Christ fayed—“ *his Hour was come*,” Mr. Cennick in plain English makes the *Son* and *Father* the same individual Person, then going to suffer. For he says—“ The *Son* and *Father* knew it was the Hour.”—And in Page 50 he puts the Thought past quibble or cavilling about. He says——

“ My great CREATOR †
“ Was *Flesh*, and became my dear ME-
DIATOR.

AND this he asserts in direct Contradiction to the Scriptures, which in plain Words put *Jesus* as the only mediating Power between the CREATOR (who is *God the Father*) and MAN.— It

† See Exod. Chap. 4. ver. 11.

It is needless to attempt further *Proof* of this Point, which is so well known by *all* of common Discernment, that have attended their Preachings. But I shall add the Words of a learned Gentleman spoken of already in this Tract, which I take from a Note Page 5 on his small Pamphlet written in blank Verse, as already mentioned. And I the rather give his Words as I think them a judicious Sum of what I have here *proved* from their own Writings and very pertinent to the Point in Question:—Which he declares *was taken from CENNICK's own Mouth*.—He says, they hold that—“ there “ *is no Distinction of Persons in the Godhead.* “ —The *Father* became the *Son* by being “ *made* Flesh, (not *assuming* to him Flesh) “ and then lay bleeding for us : And tho’ “ one might expect, that in a Point in “ which he differs from the Christian “ World, he would speak with *Modesty* “ and *Diffidence*. His Manner is quite the “ Reverse : For (says he—*Cennick*) *I would* “ *blaspheme every God in Heaven but Jesus* “ *Christ.*”

PROOF that this is *Antinomian* Doctrine.

WE can't find that this Error is spoken of *directly* by any of the Writers against *Antinomianism*, but *Hornius*; who is allowed to be a Writer of Authority. For *Luther*, or any of the Opposers of *Agricola*, that I met

met with, do not charge him with this *Error*. Therefore it seems not to have been broached 'till their second *Rise* in the last Century in *England* (as spoken of in the *historical Account*) when they fully taught it, as they do now. *Hornius*, Page 595 in the Catalogue he gives of their *Errors* as then taught by them in *England*, says——“ In unitate DEI non esse TRINITATEM. Non tres personas esse in DEO, sed tantum tria Officia. Unam tantum in DEO personam. In the unity of the GODHEAD, there is no TRINITY. For in GOD there is not three Persons, but a three-fold Distinction of Offices only. There is only one Person in the GODHEAD.”

REFUTATION.

IN this Refutation we shall attempt no more than to consider as brief as possible, in recapitulatory Manner, the foregoing Passages quoted from their Writings.

First. They say that——“ The *Ancient of Days* is an *Infant made*.” I don't know a clearer Confutation of this *Error* than the four or five following Verses in the same Chapter of *Daniel* where *God* is called the *Ancient of Days*. I think it is impossible for a Person of common Sense to read that Chapter through, without seeing the absolute Distinction, made between the *Ancient of Days*, and the *Son of Man*, which is as
Appella-

Appellation there given to *Christ*, and afterwards *specially adapted*, to him in the Gospel.

THE *Vision* runs thus:—" I beheld
 " 'till the Thrones were cast down, and the
 " ANCIENT OF DAYS did sit, whose Gar-
 " ment was white as Snow, and the Hair
 " of his Head like the pure Wool: His
 " Throne *was like* the fiery Flame, and his
 " Wheels, *as* burning Fire. A fiery
 " Stream issued and came forth from him :"
 [observe that through this whole *Division* of
 Scripture, the *Father* is always represented
 as *Fire*, or in some *fiery Likeness*, when-
 ever he appeared]—" I saw in the Night—
 " Visions, and behold *one* like the SON OF
 " MAN, came with the Clouds of Heaven
 " and *came* to the ANCIENT OF DAYS, and
 " they *brought him* near before *him*. And
 " there was given him Dominion, and Glo-
 " ry, and a Kingdom, that all People,
 " Nations, and Languages, should serve
 " him: His Dominion is an everlasting
 " Dominion, which shall not pass away,
 " and his Kingdom that which shall not
 " be destroyed."

I know not how Words can *distinguish*
 Persons plainer,—The *Ancient of Days* was
fat, and the *Son of Man* is at the same time
 represented as *coming* with the Clouds to the
Ancient of Days, and being *brought* near
 before him, he gave him Dominion, &c.
 Is not this a silent Description, a lively
 Picture of the *Covenant of Redemption*, be-
 tween the divine *Person* of the *Father* and *Son*?

IN the 7th Chapter of *Acts*; St. *Stephen* gives as clear a Refutation of this Error as perhaps any in the Scriptures; and is in great Measure an Explanation of *Daniel*.—
 “ Behold, I see the Heavens opened, and
 “ the SON OF MAN standing on the right
 “ Hand of GOD.” The *Father* throughout the Scriptures is specially distinguished as GOD. The Reason is clear. Because he is self-existent, unproceeding, unproduced. The first Cause; the first Principle. In *Deut.* 18, 15. *Moses* distinguishes the *Father* under the constant and significant Titules of LORD and GOD; (altho’ they say that *Christ* is the *only* Lord and God) and the *Son* under that of a PROPHET. “ The
 “ LORD thy GOD, will raise up unto thee,
 “ a PROPHET from the midst of thee, of
 “ thy Brethren, like unto me; unto him
 “ ye shall hearken.” And then he shews in the 16th Verse that this *divine Person* whom he distinguishes from the great Prophet *Jesus*, by the Titule of *Lord and God*, was the *same* that appeared to him in the *Mount*, and the *same* that told him that his Name was I AM.† “ According to all thou
 “ desiredst of the LORD thy GOD in *Horeb*,
 “ in the Day of the Assembly, saying, let
 “ me not hear again the Voice of the
 “ LORD my GOD; neither let me see this
 “ great Fire any more, that I die not.
 And

† See *Exod.* Chap. iii, 1, 6, and 14, ver. *Math.* 22, 32, and the whole 7th Chap. of *Acts*, especially the 32 ver.

“ And the *Lord* said unto me, they have
 “ well spoken that which they have spoken.
 “ I will raise them up a *Prophet* from a-
 “ mong their Brethren, like unto thee,
 “ and will put my Words in his Mouth,
 “ and He shall speak unto them ALL that
 “ I shall command HIM. And it shall
 “ come to pass, that whosoever will not
 “ hearken unto *my* Words, which *He* shall
 “ speak in *my* Name, I will require it of
 “ him.” Is it possible to make a Distinc-
 tion of Persons more exactly than the *Fa-
 ther* (the *Lord God*) does here between him-
 self and the PROPHET *Jesus, Christ Ema-
 nuel* (or the *God Man*) he then promised to
 send. Yet *Moravians* in Opposition to all
 these, and many more Scriptures, express-
 ly say; that this I AM became the LAMB;
 that this GOD was hanged on high; that it is
 their MARK and special Characteristic to *dis-
 own* every *God* but *Christ Emanuel*; that they
 would blaspheme every *God* in Heaven but
Jesus Christ; and that

“ *None* but *Jesus* will they sing,

“ *None else*, will they adore.

Collec. Hym. P. 44.

Now if *Jesus*, be GOD of GOD, a very GOD
 of very GOD, and that they will adore *none
 else*, and would blaspheme every *God* in
 Heaven but him; must not the GOD he
 is of, (of whom he is *Son* truly *begotten* not
made) be neglected, be despised, be blas-
 phemed?

pbomed? And must not this their Tenet be *absolutely* false, *bigbly* dangerous, and *abominably* wicked?

It is *certain* and *reasonable*, that if *Jesus* be the *Son* of God; *begotten* in a *Manner* unknown to, and inconceivable by, *Man*; he must be also a *God* as *really* and *truly* in his *Nature*, as the *Father* that so begat him. What King is there in *Europe*, that is not in *Nature* a *very Man*, of *very Man*, because his *Father* that begot him was so? But sure they are *different Persons*, though of the *same Nature*.

CHRIST himself makes this *Distinction* as clear as Words can, in perhaps a thousand Places. And especially in the *Garden*, and on the *Cross*. In the xii. 49, 50. of *St. John* he does it, and shews himself to be the *Prophet*, promised by the *Lord God* the *Father*. And says as the *Father* foretold of him, that it was the *Commands* and *Words* of the *Father* he spoke. “ For I have not
“ spoken of *myself*, but the *Father* which
“ sent me, he gave me a Commandment
“ what I should say, and what I should
“ speak.” And in the xiv. 23. of *St. John* he makes the *Distinction* absolute:—
“ If a Man loves me, he will keep my Com-
“ mandments: [Observe the *Unity of Con-*
“ sent in the *Godhead*; for in Chap. xii.
“ the Commandments are the *Father's*]
“ And my *Father* will love him, and we
“ will come unto him and make our
“ Abode

“ Abode with him.” Observe also in the latter Part of the Verse, the *Multiplicity* and *Distinction* of Persons in that *Godhead*. So that in the same Verse he gives an *Unity* and *Multiplicity*: Which is directly the Scripture-doctrine of the Trinity. An *Unity* with Respect to *Consent* and *Nature*; a *Diversity* with Regard to *Person* and *Peculiarity of Office*.

HERE *Christ* makes the *Father* and himself, two distinct Persons in as plain Words as the *Moravians* make them one. For the latter says the *Father of Eternities* was the very individual *Christ* that suffered. So that the Conclusion is clearly this. Either we must deny the common Use of our Understanding, and the common Sense and Acceptation of Words; or we must believe that *Christ*, or the *Moravian* is false. For the one plainly contradicts the other; and that in a Sameness of Terms and Expression.

God is also, in a *peculiar Manner*, called the *Father*, because he has given all Things, animate and inanimate, *Being*. That *Creed* which the Church from its Infancy held, and yet holds, to be the Apostles; distinguishes the *Trine* of the Godhead in a clear Manner, ascribing to each of the divine Persons the *Peculiarities* proper to every of them. Thus:—“ I believe in God, the “ *Father* Almighty, *Maker* of Heaven and “ Earth; and in *Jesus Christ*, his only
Z 2 “ *Son*,

“*Son, &c.*” And we find that in the early Ages of the Church, they had a most awful Idea of the divine Father. They considered him as the God! the *Creator*, *Governor*, and *Preserver* of *all* Things: And thus do the Scriptures throughout, consider this *sole* and *almighty* CAUSE of all *Causes*. For this Reason the twenty-third Canon of the third Council of *Carthage* decrees that *all* Prayers made at the *Altar* should be to the *Father* and not to the *Son*. Because the *Catechumens* or initiated Persons were not allowed to ascend to the *Altar*, none being admitted but the — *Novi* — or *Believers*. And in all Forms of Prayer, by such *Believers*, and by the — *Novi* — or *perfect Men in Christ*, their Preamble ran thus:—“ O
 “ Almighty and eternal God, the *Lord* of
 “ the whole World, the *Maker* and *Governor* of all Things; who hast *made*
 “ Man to be an Ornament of the World
 “ through CHRIST, &c.”*

NOTWITHSTANDING this *Distinction* by the Apostles and the *early*, later, and present, Ages of the Church, and by almost numberless Places in *holy Writ*, the *Moravians*, in plain English say that—“ The great
 “ *Creator* was *Flesh* and became our dear
 “ *Mediator*. And that he who laid the
 “ Foundation of the World, was made an
 “ *Infant*,

* See *Blackmer's* Abridgment of *Bingham's* *Chr. Antiq.* p. 156.

“*Infant, &c.*”—Because of this Distinction in the *Apostle's Creed*, *Moravians* omit repeating it. And one of them being asked a few Days ago by a Friend of mine, “Why they did not hold that Creed?” The *Moravian* answered,—“Because they had a better one of their own.”

I AM not insensible that there are many Places in Scripture, which unthinking Readers might fancy support this *Moravian* Notion. But if they consider Things justly, such Places can carry no Weight with them. In the i. 3. of St. *John* it says that—“*All Things were made by him, (the WORD) and without him was not any Thing made that was made.*” This Truth is agreeable to Reason. For he was the WORD of the Father with *Power*. And it was by this the Father's WORD, that all Things were made. For the Father was pleased to make all Things by the Son, as the Word of his Power. But is there no Difference between the Cause and effecting Means of any Thing? Every contending Monarch in Europe sent to *Aix-la-chapel* some proper Person, appointed by him, to make Peace with other Powers for him, and in his Name. And the Persons so concerned by the Appointment of each Monarch respectively, were fully armed with the Word of Power (or Commission) of their respective Monarchs, by Virtue whereof they made Peace. May we not say then, that every Article of that

Peace was made *by* the empower'd Persons; and that *without* them not one Article was made, that was made. But can we lay with like *Truth* and *Propriety*, that they are the *Peace-makers*, or the *same Persons* with the *Peace-makers*? For they could not act but *according to the Will* of their Masters, whose *Power* enabled them to act; and without which they could not act at all in that Affair.

IN this Sense does the Evangelist speak. But there is this Difference; that the Persons on Embassy had no Part of the *Regal Power* inherently, as Christ had of the *Divine*. Yet he derived that *Power* (from Eternity) from the *Father* being *begotten* by him and subsisting of the divine Nature. But he is not the *Creator*. For the World was not made *by* him in any other Sense than as an *effecting Means*, it pleasing the Father to make *all Things* by him as his Word of Power. Nor can he be the *Father of Eternities*; himself being begotten: Yet he has been from the *Beginning*; because lodged in *the Bosom of the Father*. And therefore as St. Paul says to the *Colossians* (which Text the *Moravians* also lay hold of) *he is before all Things*. And after he says, as St. *John* does, that all Things were created *by him*; and enumerates, as it were, the *Offices* and *Employments*, which God, from a special Mark of his Love, willed and *empowered* him to act in, he clears up the Reasons thus:

—“ For

—“For it *pleased* the *Father*, that in him
 “should *all Fulness* dwell :” Which I think
 clears up the Matter plainly.—It *pleased* the
Father it should be so ; and are we to seek
 other Reasons for any Act of his.

WE see how little Foundation (when con-
 sidered) *Moravians* have to support this
Error. And it is as clear that they are
 grossly erroneous in this Point : Which is
 of such Consequence ; that it strikes at the
 very Foundation of *Christianity*. There-
 fore *Moravianism* should be held abomina-
 ble by all sober Well-wishers of Peace and
Gospel-truth.

I KNOW not where the Point in Ques-
 tion is more *fully, emphatically, and clear-
 ly* set forth, than in a small Paper which I
 accidentally met with, intituled,—*A Letter
 to a Roman Catholick*, written by some judi-
 cious, and no doubt, *learned*, Person. I
 shall conclude this *Refutation* with a Tran-
 script from it. Page 5,—“As I am
 “affured that there is an infinite and inde-
 “pendant Being, and that it is impossible
 “there should be more than *one*, so I be-
 “lieve that this *one* God, is the *Father* of
 “all Things, especially of Angels and
 “Men : That he is in a peculiar Manner,
 “the *Father* of those, whom he regene-
 “rates by his Spirit, whom he adopts in
 “his Son, as co-heirs with him, and
 “crowns with an eternal Inheritance : But
 “in a still higher Sense, the *Father* of his
 “only

“ only Son, whom he hath begotten from
 “ Eternity.—I believe that this *Father* of
 “ *All* hath of his own goodness *created* Hea-
 “ ven and Earth; and *all* that is therein.—
 “ I believe *Jesus* of *Nazareth* was the *Se-*
 “ *rvant* of the World, the *Messiah* so long
 “ foretold: That being anointed by the
 “ Holy Ghost, he was a *Prophet* revealing
 “ to us the whole Will of God: That he
 “ was a *Priest*, who gave himself a Sacri-
 “ fice for Sin, and still makes *Intercession*
 “ for Transgressors: That he is a *King*,
 “ who has all Power in Heaven and in
 “ Earth,† and will reign ’till he has subdued
 “ all Things to himself.—I believe, he
 “ is the proper, natural, Son of God, *God*
 “ of *God*, very *God* of very *God*: And
 “ that he is the Lord of *all*, having abso-
 “ lute, supreme, universal Dominion over
 “ all Things. But more peculiarly *our*
 “ Lord, who believe in him, both by *Cen-*
 “ *quest*, *Purchase*, and voluntary *Obliga-*
 “ *tion*.

† But this *Power* was given him by the *Father*,
 when (as its called) the *Covenant of Redemption*, was
 made between the *Father* and *holy Spirit*, on the *one*
Part, and Christ the *Word* on the *other*. This, the
Tenor of the *Scheme of Redemption* evinces; and *Da-*
niel in his Vision is quite express to this Point:—
 “ And there was given him *Dominion* and *Glory*, and
 “ a *Kingdom*, that all *People*, *Nations*, and *Languages*
 “ should serve him: His *Dominion* is an *everlasting*
 “ *Dominion*, which shall not pass away, and his *King-*
 “ *dom* that which shall not be destroyed.” *Chap. 7.*
Ver. 14.

“ tion.—I believe, that he was made
 “ MAN joining the human Nature with
 “ the divine in *one Person* : That he re-
 “ mains in the midst of the Throne of GOD,
 “ in the highest Power and Glory, as ME-
 “ DIATOR 'till the End of the World, as
 “ GOD to all Eternity : That in the End
 “ he will come down from Heaven, to
 “ judge every Man *according to his Works* ;
 “ both those who shall be then alive, and
 “ all who have died before that Day.”

THE Reader may, I think, depend on it that the foregoing Transcript is as found *Scripture Doctrine*, and as pertinent to the *continued Sense* of the Church, as can be asserted. And let him consider it, and observe how diametrically opposite it is to what *Moravians* held, as already sufficiently proved.—The *Methodists* don't agree with *Moravians* in this Error.

ERROR II.

That God never loves any Man the more for being holy, nor the less for being wicked.

PROOF that this is *Moravian Doctrine*.

“ THE *wicked* and *Sinners*, have the
 “ first, the *most*, and the *nearest*
 “ Right, and obtain his GRACE *soonest*,
 “ and *easiest*.—None for his little good

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“ is *better*, nor for his many Enormities
 “ *worse*. Co. Zinzen. 16 Disc. p. 17. 19.
 “ There is no Difference, in the Sight of
 “ God, between the *vilest Sinners* and the
 “ most *upright Men*, on Earth.” *Serious*
Address to the Foll. of Mr. J. Cennick, p. 6.

PROOF that this is *Antinomian Doctrine*.

“ Deus non amat hominem plus propter
 “ ullam sanctitatem, nec odio eum magis
 “ habet propter ullam flagitiam. God *loves*
 “ *not* a Man the more for *any Holiness*, nor
 “ does he *bate* him the more for *any Crime*.
 “ Horn. p. 107.—God loves a Man,
 “ never the better for any Holiness in him,
 “ and never the less, be he never so unholy.”
Short. Story, &c. Pref. p. 3. See also Dr.
 Crisp. to the same Purpose, p. 149.

REFUTATION.

THIS Error stands refuted on the Face
 of itself: For it is *an open* to all kind of
Licentiousness. It is contrary to 1 Tim. 2,
 12. *If we suffer, we shall also reign with*
him; if we deny him, he will deny us. And
 to Col. 3. 25. *But he that doeth Wrong*
shall receive for the wrong which he hath
done. It is also contrary to 1. Pet. 5, 2, 4.
 and 1 Tim. 4, 16. Indeed it is contrary
 to the *Intent of Creation*, the *Nature of a*
God, the *Impulses of Conscience*, Dictates
 of *Reason*, and *Tenor of the whole Scrip-*
tures.

ERROR

ERROR III.

That the unconverted should not be exhorted to the Use of Means to obtain Grace ; nor should they be put in mind of Sin, by preaching any Thing to them that might rouse them to it. For Christ in his own Time ; (when he thinks it necessary) will draw them by the Spirit.

PROOF that this is *Moravian Doctrine.*

“ **F**OR to tell Men who know nothing of Grace, nor have experienced any Thing of its Power and Efficacy *what they should do*, and how *they ought to be* have ; that is as much to the Purpose, as if you should send a lame Man of an Errand, or engaged a blind Man to give his Judgment about Things which require a sharp Sight.—He that will condemn natural Men, who neither have, *nor can have*, the Lord Jesus in their Hearts, &c. meddles in an Affair that doth not at all belong to them.—The *Business* of a Witness of Jesus is by no Means to *denounce Judgment*. C. Zinzen. 16 Disc. p. 69, 70.—As long as People pursue their sinful Course with Pleasure, and do not see their Danger, one must *have* *Patience* with them ; *for they are not to be persuaded to think themselves unhappy.*
 “ Ibid.

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“ Ibid. p. 90. I could give whole S
 “ of this *Proof*, as well from the C
 “ Works as from several others ; I
 “ think it needless. And in another
 “ he says they must *lye still* for *Chri*
 “ *draw them.*”

PROOF that this is *Antinomian* Doctr

“ NONE must be pressed to Duty
 “ Holiness.—None must be exhorted
 “ *Faith, Love, Prayer, &c.* excep
 “ know he hath the Spirit.” *Short.*
 Pref. p. 4. and in several other P
 throughout. See *Hornius* also in se
 Places from p. 594 to 606.

REFUTATION.

THIS is contrary to common Re
 and to the constant Practice of *Chri*
 the *Apostles*. Is it not all Men’s Du
 Christians to *endeavour* to bring others
Darkness to *Light* ; to reprove them
 in *Error*, and to rouse them to a *Se*
 Duty ? Is it not more especially the
 of Ministers of the Gospel who are the
led Witnesses of Christ, and more im
 ately the *Servants of the Gospel* ? And
 not Christ and his Apostles frequently
 it ? It is also contrary to the Directio
Paul to *Titus*——“ For there are r
 “ unruly and vain Talkers, &c. v
 “ Mouths must *be stopped*, &c.—W.

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“fore rebuke them sharply that they may be
“sound in the Faith.” *Tit.* Chap. 1, 10,
12, 13. And Chap. 2, 15. He says—
“These Things speak and exhort, and re-
“buke with all Authority.”

ERROR IV.

—A Man should have no Compunction or
Concern whatsoever on Account of any im-
moral or sinful Act.

PROOF that this is *Moravian* Doctrine.

“SIN must with a Word be trod down
“to the Ground, and dare not rise ’till
“we please our selves. C. Zinzen. 16
“Disc. p. 41.—Sin is the most miserable
“and mean Thing under the Sun, not
“worth our Thoughts; and if any Thing
“comes to put us in Mind of any past Sin,
“we must treat it as the most contemptible
“Thing, and kill it as a Fly.” *Ibid*, Page
137.

PROOF that this is *Antinomian* Doctrine.

“Sin in a Child of God must never
“trouble him. Trouble in Conscience for
“Sins of Commission, or for Neglect of
“Duties, shews a Man to be under a Co-
A 2 “venant

“ venant of Works.” *Short Stor.* Pref.

“ Page 4.

REPUTATION.

If a Man is not to be troubled at Sin, or have any Uneasiness from a Consciousness thereof, he will never *repent*, nor make that sincere Atonement required by the Gospel. In II. *Sam.* xii. 12, 13. we are told that *the Lord put away DAVID's Sin, and that he should not die*; therefore he was a justified Person. We are likewise told that *he was a Man after God's own Heart*. Yet his Bones waxed old for very Trouble at his Sins; and he roared all the Day long. *Psf.* x. 13. 14. He says—“ Wherefore doth “ the Wicked contemn God? he hath say- “ ed in his Heart, Thou wilt not require “ it. Thou hast *seen it*, for thou *beholdest* “ *Mischief*, and *Spite* to *requite* it with thy “ Hand.” Since the Lord then *sees Sin*, and *requites* it with Vengeance, must not Man have *Trouble* at it.

If the *Threats* of the whole Scriptures be against Sin, must we say that—*it is not worth a Thought*; and must we treat every Thing *like a Fly* that puts us in Mind of it. Or, as it is phrased in *Cennick's Collection*, must we “ beware of that *Wisdom* that rea- “ sons us away from Christ, by every *new* “ *Discovery of our Sins or Sinfulness.*” It a *Sense of Crime* be reasoning Men away from

om Christ; then a great Part of the Scriptures is either false, or not to be understood in the usual Sense and Acceptation of Words. Likewise, if we are not to have *Sense of Crime* the Law of Nature was given in vain, and the *Stings of Conscience*, &c. impertinent and useless. The holy Man *Asaph*, *Pf. lxxviii. 3.* from a Sense of Time, and the Lord's Anger at it; says—*he was troubled when he remembered God.*"

ERROR V.

We should not endeavour against Sin.

PROOF that this is *Moravian* Doctrine.

THE Count speaking, Page 132, 133. of People that endeavour against Sins,—“*They are subject to all the Danger, that can befall a weak and feeble Creature, which will resist a greater and stronger Power. They do but expose themselves.*—They have no Power to leave their Sin, their old Husband, and dare not live with another.” And in page 145, he says—“*HERE one need not go about to ransack one's Passions and Corruptions, nor anxiously endeavour to mend one's self.* For Grace overflows all our Sins, they are all covered with the Blood of the Lamb.”

PROOF that this is *Antinomian* Doctrine.

“ He that puts his Feebleness in Array
“ against Sin, is like a Man that runs to
“ bear up a falling Tower which crushes
“ him to Death with its Weight.” *Short*
Stor. Page 33.

REFUTATION.

THIS *Error*, which is abominable, stands refuted by Reason, and a Review of the common Nature of Things. For all Acts of Piety and Virtue, recommended through the Scriptures, imply at the same Time an Exhortation to oppose Sin in all its *Species* and *Degrees*. For every Reinforcement an Army receives supplies a *proportionable* Opposition and Defeat of the Enemy. But it is expressly contrary to 2 *Pet.* iii. 17. “ Beware lest ye also being
“ led away *with the Error* of the Wicked,
“ fall from your own Stedfastness.” And to bid them *beware of this Error*, is bidding them to *endeavour* against it: But there are several Texts as pointed and plain as this.

ERROR

ERROR VI.

That the Law is wholly abolished, and that Christians are not obliged to do any Thing that is commanded; it being inconsistent with the Freedom of a Christian; because it is commanded.

PROOF that this is *Moravian Doctrine.*

THE Count, Page 41. speaking of the Contest between the Flesh and Spirit mentioned in *Rom. vii.* by *St. Paul*, and after concluding that those who have such Contest are no *true Christians*, says—"They (to wit new Light Christians) *slipped their Necks out of the Collar of the Law*, that kept them in *Bondage before* (for the Law is the Power of Sin)." And in Page 118. speaking of People's sinning daily, he makes the *Law of God* the Cause of it; saying,—"But there is a *secret Cause* of it,—if no Law was given in *Commandment*, the wicked Heart would remain as it is, and the Transgressions would be less frequent." It is needless to attempt further Proofs of this, which they daily assert; though I might an hundred.—I shall only add the Words of the Messrs. *Wesleys* in their *Short View*, Page 13. Error 4. "That Christ has taken away all other *Commands* and *Duties*, having wholly
A a 3 " *abolished*

“ *abolished the Law*: That a Believer is
 “ therefore *free from the Law*, and is not
 “ obliged thereby to do or omit any Thing;
 “ it being inconsistent with his *Liberty* to
 “ do any Thing as *commanded*.”

PROOF that this is *Antinomian* Doctrine.

ALTHOUGH it be quite needless to attempt proving this, since it is from this *Tenet* that the Name *Antinomian* was given to this *Sett*; yet, to satisfy the Reader, I shall give the following Quotations from the *Short Stor.* Pref. Page 2. to wit, “ That
 “ the Law, and the preaching of it is of
 “ no Use at all, to drive a Man unto
 “ Christ. All Covenants to God expressed
 “ in Words are legal Works. A Christian
 “ is not bound to the Law as a Rule of his
 “ Conversation.” Page 3. — See *Hormius*,
 Page 613. and Dr. *Crisp*.

REFUTATION.

As this is one of the *Moravian* or *Antinomian* (for it is clear they are the same) *principal Errors*, I treated of it in several Parts of this Tract to give the clearer Satisfaction; and especially in the *First Section*, to which I refer the Reader. But besides any Thing there sayed, we find this *Tenet* to be contrary to *Rom. xvi. 26.* where it is sayed that the Mystery of the Gospel is revealed for the

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the *Obedience of Faith*, Likewise *Heb. v. 9.* where the Lord Jesus is sayed to be the Author of Salvation to *all* that *obey* him. It is also contrary to *John xiv. 29.*

ERROR VII.

All Holiness and Graces inhere in Christ as the Subject, and are only imputed to us when we are justified; therefore that no Holiness or Grace is really in us, or our own.

PROOF that this is *Moravian Doctrine.*

Mr. Sennick adds, by Way of *Appendix* to the *Collection of Hymns* published by him, a Letter written by one of the Brethren from *Wales*, to the *Society* at the *Tabernacle in London*; and which he recommends to the serious Consideration of *all Christians*. And in Pages 2, 3. of that Letter are these Words:—"You shall not want *Righteousness or Holiness, Wisdom or Strength, Grace or Growth of Grace, Love or Humility, Fruitfulness or Faithfulness, Light or Life, Purity or Meekness*, or any Thing that is in *CHRIST*.—When he saw that if your Salvation should depend on *your own Faithfulness*, all his Work should be lost on you, he then undertook to keep you by his *own Power* through
"Faith,

“ *Faith*, * and took on *his own Faithfulness*:
 “ —So that *because he changes not*, none
 “ shall pluck you out of his Hands.” —
 Here is excellent Doctrine! Now take a
 Sample of Mr. *Sennick’s* own Words.

“ That he might make me *righteous*, he
 fulfill’d

“ The *Law of Moses*, and he *it repeal’d*,
 “ Nor hence can the *Curses*, or *Condem-*
nation,

“ *Hurt me*, for I am *just* by *Imputation*.

“ He is my *Holiness*: I want *no other*.”

Page 50.

These are glorious Reformers! Messrs.
Wesley’s Short View, Page 13. in giving
 their *mean Errors*, ascribes this one to them,
 in

* You see that the *Nature* of their *Faith* consists in
 believing that your Sins are already pardon’d, and
 that you have No *Faith* or *Grace really* in yourself,
 but that it is *in Christ*, and *imputed* to you. There-
 fore *Moravian Faith* is believing that you have no
Faith. Yet they preach up a *Perfection* equal to that
 of *Angels*; but it is founded on this erroneous and
 dangerous Principle, to wit, That after they re-
 ceive their chimerical *instantaneous GIFT* and *As-*
surance, they *can never* after sin. For although
 they should commit the *Facts*, that are esteemed by
 the World to be *immoral* and *sinful*, yet it is no
 Sin *in them*, nor will the Lord look on it as *Sin*;
 for that he sees no Sin in *Believers*. The Count
 says, Page 152. “ I am now *assured*, that I have
 “ now the same *unchangeable* Right with all my *Fel-*
low-citizens (meaning the *Angels* and *Saints* in *Heaven*)
 “ to be as *uninterruptedly holy* as they.”

in these Words :—" That a Believer is never sanctified or holy *in himself*, but *in Christ* only; he has *no Holiness in himself* at all, all his Holiness being *imputed*, not *" inherent."* I could give an almost numberless Proofs of this *Error*, for they dwell on it. And we find (as already spoken of in this Tract) that to evade the Name *Antinomian*, the *Moxavian* tells Mr. *John Wesley* that he must call him a *Preacher of God's Righteousness*, and that Mr. *Wesley* was a *Preacher of inherent Righteousness*.

PROOF that this is *Antinomian* Doctrine.

" THERE is no *inherent Righteousness* in the Saints; or *Grace*; and *Graces* are not in the Souls of *Believers*, but in *Christ only*. *Short Story* Page 13. *Fideles non habere inhærentem sanctificationem, nec spirituales habitus gratiæ infusos in corda eorum, sed omnem sanctificationem eorum, esse inhærentem in Christo. Horn. p. 6, 13. The faithful have no inherent Holiness, nor spiritual Dispositions of Grace pour'd into their Hearts; but all their Holiness is inherently in Christ."*

REFUTATION.

THIS is contrary to *Ephesians*, . 4, 24. where it says, that he that hath *Righteousness* and true *Holiness* hath learned the Truth

Truth that is in Christ. And *Mark*, 16. 16. proves that a Believer must have *Faith in himself*.—"He that believeth shall be saved." And in many other Places it is more pointed. *2d Tim.* 1, 5. "When I call to remembrance the Faith that is in thee, which dwelt first in thy Grand Mother Lois, and thy Mother Eunice; and I am persuaded in Thee also." And Verse 6.—"Stir up the Gift of God which is in Thee." Likewise *2 Pet.* 1. 4. we are said to "be Partakers of the divine Nature," and this must be inherent in us. But in the 5, 6, 7, and 8 Verses the Apostle is quite Plain, and pointed.—"Giving all Diligence add to your Faith, Virtue; and to Virtue Knowledge, &c. For if these Things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ. But he that lacketh these Things, is blind, &c. And in *Heb.* 12. 14. It says without Holiness no Man shall see the Lord." See also *John* 1. 16. *2. Cor.* 4. 16. *Rom.* 12. 2. and *Eph.* 4. 23.

As I find this Tract swelling vastly beyond the Bulk I intended; and that I would willingly give a short View of what I apprehend to be the principal Errors of Methodism, I shall content myself at present with giving a Catalogue of the Remainder of the Moravian Errors; that every Reader

be the better prepared to guard against *Subtleties*, and know what are *Errors* they should chance to hear them from People or be tampered with by

the following Errors which we set down Catalogue of their principal ones, I affirm to be *Moravian* and *Antinomian*. And likewise affirm that I could prove them truly (or more so) to be *Moravian* and *Antinomian*, as any of these are which I to be already sufficiently proved.

ERROR VIII. After the Revelation of spirit, neither Devil nor Sin, can make soul to doubt.

ERROR IX. There is a Testimony of spirit, and Voice unto the Soul, mere-internal, without any Respect unto, concurrence with, the Word.

ERROR X. The Spirit works in Hypocrites, by *Gifts* and *Graces*, but in God's children immediately.

ERROR XI. That we are united to Christ, by an eternal Election; without regard to our *Faith*:—For that Christ imputes the Faith which is in him to us, as Justification.

ERROR XII. We are never Christ's effectually, 'till we have Assurance.

ERROR XIII. To question Assurance; or we should fall into Adultery, or the list of Crimes, shews that we never had Assurance.

ERROR

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ERROR XIV. This *Affurance* is not to be had without the GIFT; and must be accompanied with Fear and Doubting.

ERROR XV. The due Seal of true Knowledge of the holy Scripture is the *safe* and *sure* Way of finding Christ.

ERROR XVI. Nothing but Clear Evidence of our good Estate: For a Forced Work whatsoever is an Evident

ERROR XVII. The Seal of true Faith is limited only to the immediate Work of the Spirit, and never doth witness to the Work of Grace, or to any Conclusion a Silogism.

ERROR XVIII. In the Conversion of the Sinner, which is saving and gracious Work, the Faculties of the Soul, and Working of, in Things pertaining to God, are not destroyed and made to cease.

ERROR XIX. Instead of the Works of the Soul, the holy Ghost does the Works of these Natures, as the Works of the *human Nature* of Christ do.

ERROR XX. We are not to fight against all Sin, because the *old Man* is not destroyed. Therefore we should not pray against Sin, cannot be avoided.

ERROR XXI. There is no *Dead Faith*; for that the Notion of *weak Faith* is false.

ERROR XXII. We are *wholly* justified and *justified* at the *same Instant*; and never after be *more* or *less* holy, 'till

ERROR XXIII. He that has the *Seal* of the *Spirit* can judge of any Person whether he be *elected* or not.

ERROR XXIV. We should not pray for *Gifts* and *Graces* but for *Christ*.

ERROR XXV. No Christian is bound to pray except the *Spirit* moves him.

ERROR XXVI. A Minister that has not received the *Gift*; (or that wants their chimerical *inward Light*) cannot edify one that has received it.

ERROR XXVII. A Man may have all *Graces* and *Poverty* of *Spirit*, and yet want *Christ*.

ERROR XXVIII. The *Nature* of true *Repentance*, consists in having a *Sorrow* that we wanted *Faith*; and not a *Sorrow* for the *Commission* of any immoral Act; as *Unbelievers* mistakenly think.

If we consider the *Idea* they give of the *Nature* of *Faith*, and will grant that *Repentance* is no more than a *Sorrow* for not having such *Faith*; then it follows naturally that the great *Blessing* of *Repentance* granted by the *Gospel* is of no avail.

It is needless to take up more *Time* or *Paper*, with their *Errors*; tho' we could give many more, prove, and refute them. But as there are a sufficient Number already given, proved, and I hope sufficiently refuted, it would be disagreeable to dwell longer upon them.

I believe that few, who are at all conversant in the *Moravian* Doctrine, but will allow that *all* the foregoing Errors are truly theirs. And I affirm them to be *Antinomian*, as well as *Moravian*; which I shall be able I think at any other Time, if put to it, to prove fully, and refute; until when, it is to be hoped the Reader will take them as “*proved and refuted Errors*” till he finds that they cannot appear to be *clearly* so, when required. Yet I believe, and earnestly wish, that we may never have a further *Necessity* of *proving, exposing, or refuting, Moravian, otherwise Antinomian DOCTRINE*. For I’m persuaded that every Person of common Sense (not already *hardened* in Error) who shall attentively read this Tract, will never be of their Community; but rather use their best Endeavours to bring it to nought.

THE Reader may observe that the Tenets which compose the *Moravian System* of Doctrine, carry with them the genuine *Mark* of their *Parent*—ENTHUSIASM. For most of them, whenever taken singly, do carry with them their own *Refutation*; but when the whole System is view’d, it evidently appears to be an huddled Heap of Inconsistencies and gross Heresies, that are dangerous to Society, contradictory to Reason and Conscience, and that undermine the Fundamentals of true Religion. And I hope it appears clearly through the Course
of

of the foregoing Work, that this Charge is not merely vindictive and arbitrary; but that it is fully proved if not demonstrated.

It is true, they have Scripture-texts (when disjointedly taken) that may seem to support some of their Principles; but not one, when the *Nature* of a God, the *Powers* and *Dispositions* of Man, and the full *Scope* of the Scripture *Tenor*, are considered.

AGAIN, some of their *Principles* are true; but the *Conclusions* they draw from those Principles are destructive and false.

FOR though Christ and the inspired Writers, from their Knowledge of the depraved *Dispositions* of human Nature, have said that we were *begotten and born in Iniquity*, and that *in Sin* our Mothers conceived us; yet the same Writers, from their Knowledge of the *Spiritual Powers* of our Nature, have said, that *according to our good Works* we should receive an eternal Reward.

ALTHOUGH we should find the strongest Disposition in our Nature to commit Adultery, Fornication, and Debauches of every Kind, that are criminal, yet do we not find as strong Dictates from *Conscience*, *Benevolence*, and *Reason*, who cry aloud that we should *repent* of such Crimes, and pray for *Forgiveness*. Or, to come closer to the Point: Do we not find a strong Propensity in ourselves to Mercy, Love, and Charity, even in a natural and unregenerate State?

Do we not often melt into Pity for our Fellow-creature (nay any Thing) in Distress? Do we not often find a generous and disinterested Love prevail in us? Do we not often find a *Desire* to answer the *Wants* and relieve the *Miseries* of another :—And that before we have Time to reflect, or consider it to be a *religious Duty*; but prompted to it by *something* that anticipates our Reason, and that we find to be inherent in ourselves? Therefore when we have thus considered our spiritual *Powers*, is it to be said that we *cannot* do good, and that it is in vain to strive for it? Is it not absurd to make such Conclusion, because that we are naturally of *depraved* Dispositions. It is undeniably so. And there are many such like *false Conclusions*, which a considerate Reader will observe through the Work to be drawn by them from true Principles; which are the chief Things that blind and mislead the People.

As *Conviction*, is my only Aim, I would chuse to be rather Prolix than defective or obscure. Therefore hope for Indulgence a few Minutes to dwell on this Thought, in order to give a clearer View of the human Composition (I mean in its natural and unregenerate State) as well as a stronger *Impression* of the *Justice* and *Wisdom* of God, than we have yet done.

— UPON the foregoing Thoughts, we see the *Struggles* and Contention of our Nature; which

which was the Ground of St. Paul's Reasoning and Complaint. And it was not his only, but is in some Degree the Ground of the whole Precepts or *Tenor* of the Gospel. We see the Warfare of our spiritual *Powers* against our natural *Dispositions*; and really it is clear, that in such Counter-seuffles, our spiritual Powers are an over Match (if exerted) against any Thorn in our Flesh, or sinful Disposition whatsoever in our Nature. And this Struggle in our Compound, is a *necessary* Consistence, with the *Wisdom* of the Creator. For if we had no natural Corruptions, our spiritual Powers, would so bear a Head, that we'd be irresistably carried into endless Scenes of Heroism, a ceaseless Round of god-like Actions; and then the Design of our Creation, would be obstructed, as well as that the *Wisdom* of God could not be so strongly displayed. For this would be no State of *Probation*, because there could be no Tryal of the Creature.

If then, on the contrary, we had not in our Nature such spiritual Powers, to ballance the evil Tendencies of our natural Dispositions; which those Gentlemen's Doctrine denies, or at least strongly implies a Denial, then would Earth itself become an Hell; and every Act of our Lives would be so flagrantly wicked, that an Arch-Devil would not blush to be thought himself the Agent. And in this State, the Com-
mands

minds of God and Angels could have no Effect; nay, we may venture to say, that it would be in such Case, high *Injustice* in a God, to urge his Commands against such Acts, to Creatures of such a Compound. The Almighty would then act so inconsistently with himself, that every Time he formed a human Creature, he then added a Subject to his *avowed* Enemy's Dominion: Which could not be compatible with the *Wisdom and Goodness* of a God.

GRANTING then that our spiritual Powers are not *more* prevalent in our Compound; tho' ever so strongly exerted, than our natural Dispositions; (tho' in Truth they are) but that they were of *equal* Prevalency to sway us; yet upon this View of ourselves, we shall find our Compound to be *imperfect* for Action. For we find our natural Dispositions, pulling us one Way, and an equal Force in our spiritual Powers drawing us another. And, in this Case, were we left so, we should find our selves in a perpetual State of Inaction, neither able to go this Way, or that, to do one Thing or another. We should (as Story tells) like *Mahomet's* Body, rest in a perpetual Suspence between Magnets of equal Force of Attraction, without being able to incline to one or the other; and for Want of Action our Blood would stagnate, and our Bodies stiffen; we would freeze to Death: As the Schoolmen say, the Ass would starve, if ty'd between two Bundles of Hay of equal Weight and Fragrance.

Is there then any Power or Faculty inherent to our Nature, to prevent such Misfortune and render our Composition more perfect. Yes. For we find that because God in his boundless Wisdom and Justice hath given *unchangeable* Tendencies to our natural Dispositions, and to our spiritual Powers; the one ever inclined to Evil, the other to good; he, as a kind of intermediate Power to impel the Creature to Action, hath given a *WILL*, as though, to determine the Ascendancy of these contending Principles. And although these Principles be ever immutably fixed by the unerring Laws of Nature, yet our *Will*, or this kind of intermediate Power, hath an *absolute Freedom* * in itself, to incline to this or that; and according as it inclines, immediately the Creature is impelled to Action. And from this absolute Freedom in itself, it is lyable to be equally influenced by either of the contending Powers aforesaid.

* The following Lines of Mr. Pope most beautifully express our *natural State*, and the *Justness* of our *Composition*. Perhaps there are few better Lines in any Part of his Works:

*Thou gave me in this dark Estate
To see the Good from Ill,
And binding Nature fast in Fate,
Left free the human Will.
What Conscience dictates to be done
Or wants me not to do;
This teach me more than Hell to shun,
That more than Heaven pursue.*

said. Thus it happens, that some Men do good, and at other Times Evil; according as the *Will* is *then* more or less influenced by the Prevalency of our spiritual Powers, or corrupt Dispositions. Is not then this inimitable Composition, truly worthy of the *Justice* and *Wisdom* of God: For without this *Justness* of order, in Man, we could not be truly entitled to any *Reward* for a good Act, nor *justly* lyable to Punishment for an *Evil*.

By this View of our Nature, we may clearly see the *Justice* and *Wisdom* of God, as well in our *Creation*, as in the *Commands* he hath given us throughout the sacred Writings. But if we wonder so much at his Wisdom in considering the natural State of Man, how must we sink in silent Admiration, when we view this Creature in his regenerate State! when there is brought into his Soul a Reinforcement of Gospel Grace. When all the spiritual Powers are revived and receive additional Strength by such absolute Persuasion of the Belief of *Christ's* Word, as make up a *true Faith* in his Doctrine. When the Force of *Conscience*, *Reason*, *Love*, *Gratitude*, and *Sense of Duty* as the *Means* to procure *Reward*, and prevent *Punishment*, is invigorated by *Faith*, rushes influential on the *Will*, and obliges it to impel the Creature to *Good*: The unchangeable Tendency of these Powers. What Force can the poultry Licentiousness
of

of our Passions, our enervated, natural Corruptions, have then to oppose these Powers, thus united and thus enlivened? What Force, I say, can *Satan, Sin, or Death*, have against a Man thus armed, thus resolved, thus inclined! How unhappy then must it be, in misled Men, who consider the divine Attributes, Religion, Nature, and Things, only in disjointed and broken Views, to teach or think, that so noble a Creature as Man, who has all *necessary* Directions laid before him to be happy; and all *necessary* Abilities to obtain such Happiness; to teach I say, that he is notwithstanding, nothing else “but a *sinful, helpless, inactive, Creature, unable to do any* “*Thing that is good; or to be himself, instrumentally concurrent in working out his* “*Happiness:—*But that Christ must by “*an immediate Visit of his Spirit dwell* “*feelingly in the Heart; and move the Crea-* “*ture to do this or t’other:”* Himself being as passive and unaccessary to these Acts, as the Puppet that is at Pleasure played in various Ways by the Show Man’s *skilful and active Hand.*

APPENDIX II.

IN this *Appendix*, I mean to touch upon no other Point: than what I apprehend to be with little Variation held by *Methodists* and *Moravians*: And as my *Scope* is so limited we cannot consider them as we ought.

INDEED the *Methodists* to whom particularly I shall limit the few Pages that ensue, are not to be classed with *Moravians*; for the essential Points of the former's Doctrine are very different from those of the latter. Yet I think that they are not quite free from Errors even in *Doctrine*; but their *Practice* and *Discipline* favour too much of *Moravianism* to be tollerable, and in my Opinion tend to weaken the Authority of the established Church, by endeavouring to render her Pastors *despicable*, their *Preachings weak and insignificant*, and themselves Strangers to *Free Grace*, the *Love of Christ*, and such like, that are the *Essence* of Christianity. This I believe can't be esteemed an harsh Charge since their Writings are full of this imprudent Conduct.

I HAVE too little Room to descend to Particulars in this *Appendix*, and to charge every *Individual* of their Teachers with what I apprehend to be their respective Errors in *Doctrine*, *Discipline*, and *Practice*; which is a kind of *fair Play* that Mr. *John Wesley* requires in his Answer to the Bishop of *London*. Nor have I *Space*, *Leisure*, or *Inclination*, to make the *Proofs* he likewise seems to require in that Pamphlet.—Its true it is an Hardship to injure another with a severe Charge when untrue; but it is a greater Hardship for a Writer to make *Proofs* of the *Words* and *Actions* of a Set of Men dispersed through Kingdoms, equal to what our Laws require to be made upon the Conviction of a Criminal, I don't think that such can be made by any Writer, nor can they be reasonably expected:—And especially where there are such Numbers (perhaps some Thousands) of Teachers. They call themselves Ministers and Members of the established Church; yet pursue (I think) the *Methods*, and carry the *Marks* of *Dissention*.

If abusing the Ministers of the Church, in almost indiscriminate Terms, and endeavouring to strengthen themselves by thinning the Churches as much as the most indefatigable Labours can, be not *Methods* of Dissention, I know not what are. And I believe this Part of their Conduct is too well known to require *Proof*, yet see the follow-

following Lines as a Specimen. They are taken from the *Elegy of Robert Jones, Esq.* After most Part of Page 15 being taken up with oblique Darts of Aspersions against the Church Clergy, the Author proceeds,

- “ Leaders, who turn the Lame out of their Way,
- “ Shepherds, who watch to make the Sheep their Prey,
- “ Preachers, who dare their own Reports deny,
- “ Patrons of ARIUS or SOCINUS’ Lye,
- “ Who scoff the Gospel *Truths* as idle Tales,
- “ *Heathenish Priests*, and MITRED INFIDELS!

AND Page 17, 18.

- “ A restless, carnal, bold, licentious, Crowd,
- “ Bitter, implacable, perverse, and proud,
- “ Stubborn, Stiff-neck’d, impatient of Restraint,
- “ *A Tribe of Priests, unboly and unsent.*

MEN who vent so much bald *Scurrility*, *Bitterness*, nay *Hatred* in Print, what can escape them when among themselves in their private Bands? Observe likewise the lovely Picture given of themselves.

“ His

“ His candid Love a just Exception made,
 “ O’er joy’d to see a Few of Hearts sincere,
 “ As *burning*, and as *shining Lights* appear
 “ To find a **WHITFIELD** and an **HARRIS** here !

I NEED not mention Mr. *Whitfield’s* Conduct in this Point of Practice. He and Mr. *Seward* seem not to know the Limits of Modesty in their Strain of Bitterness. Mr. *Whitfield* calls them *Wolves in Sheep’s cloathing*; and asks “ how they can escape the Damnation of Hell ? Mr. *Seward* says--- “ the *Scribes and Pharisees* of this Generation “ (I mean the *learned Rabbi’s of the Church of England*).” He calls Archbishop *Tillotson* a Traytor, and says he sold his Lord like *Judas* but for a better Price. He further carries this Strain of Modesty, and says “ the *Scarlet Whore of Babylon* is not “ more corrupt either in *Principle* or *Practice*, than the *Church of England*.”

If such *Words, Sentiments, and Practice*, be the Marks of a *sober Christian Piety*, I have no true Idea of these Things:—And I am sure they are much less the *genuine* Marks of the *Sanctity* and *Perfection* they boast of. Can those Gentlemen that behave in such extraordinary Manner, with any tolerable Countenance assert that they are of the *Church* and mean its *Prosperity*,
 C c which

which they traduce, in so bitter and public a Manner.

I would ask them, if any of their People distinguished by the Name of *Methodists*, should behave in that Manner, blackening their *Societies*, defaming their *Teachers*, and charging their *Bands* with lewd, profane, and improper Behaviour; and yet if such Defamer should assert that he did it for the Interest and Good of *Methodism*, and to strengthen its *Authority*, would they believe such a pretending, injurious Creature? Would they not disown him, and deal forth against him all the Thunder of Expression?

It is an unfair Manner to pretend to be of a People, they so *bitterly* and *openly* asperse. Would it not be more *candid* and *generous* to separate and give their *Reasons* (as other Protestants have done) than to continue still as Children of her Bosom, when they persist to wound her in so tender a Part? It is taking Shelter under the *Shade* whilst we chip away the *Root* by Degrees; which if continued must tend in the Downfall of the *Tree*. What more certain Remedy can be taken to destroy any Community on Earth, than to ridicule the *acting Chiefs*, and render them insignificant to the People, by lessening them in their *Esteem*? Mr. *John Wesley* says in his Letter to the Bishop of *London*—"Here are, in
— and near *Moorefields*, ten thousand poor
— Souls

• Souls for whom Christ died, rushing
 “ headlong into Hell. Is Dr. *Bulkely* the
 “ parochial Minister, both able and willing
 “ to stop them? If so, let it be done, and
 “ I have no Place in those Parts?” I shall
 answer by another Question. Why should
 not Dr. *Bulkely* be as *willing* and *able* as he?
 If he be a Church of *England* Minister,
 is not Dr. *Bulkely* the same? Was he not
 called by the same Authority, did not he
 receive the like *Mission*, and its to be pre-
 sumed that he has equal *Abilities*? Indeed
 his *delicate* Manner of wounding him by
 such smooth Suggestions, or rather oblique
Charges, that he is neither *willing* nor *able*,
 and thus lessening him in the Esteem of his
 Congregation, must be a strong and effec-
 tual Means to prevent his Preachings of
 Success; were he as good a Man as ever
 breathed:—And must of Course give Place
 to him among them; or to any other that
 should carry with him the *Air of Novelty*,
 or Sound of mighty Promises.

WE find that *Noah* who was a *Preacher*
 of *Righteousness* for many Years, and the sin-
 gular Favourite of God, was silenced by
 one Crime, or rather *Act* of Weakness.
 And this it was in great Measure occasion-
 ed by his Son's Exposal of him. He had
 not Countenance afterwards to be of *Au-*
thority; nor would the People have Re-
 gard to his *Exhortations*, whom they knew
 to have been himself criminal or blameably

weak. Indeed to render a Person *despicable*, is to silence him in Office. His Words and Actions can never after have due *Efficacy*: And especially with the undiscerning Crowd. Nor do those Gentlemen seem ignorant of this Point; but is well considered, and adher'd to, by them, as well as *Moravians*.

It is certain that the horrible Picture given by them of the Church Clergy and the *amiable* one given of themselves must be sure *Methods* of Diffentation or Disagreement. For they are in the general as immodest and unlimited in the *Praise* of themselves, as in the *Defamation* of the others. And sure this Inflammation and turning *aside* of the People's Minds, are what constitute the *Furor*, which is ever the *necessary* Leader of the *Arma Ministrare*, that always compleat *Sedition*: Which I hope we shall never experience; Nor do I offer it to raise any Suspicion of the Kind, tho' it be a certain Truth that their *Methods* are such as sow natural *Seeds* of Discontent and Party Notions, which seldom fail of producing Mischief.

The Judgment of Antiquity supports this Assertion. *Cicero* says, that "Sedition is when the People dissent in Opinion, and bend their Interests different Ways *." Indeed the *Furor* or *Seeds* of Sedition is nothing else. His Thoughts
of

* *Seditionem, esse Diffensionem omnium inter se, cum
aut alii in alios.*

of the *Arma Ministrare*, or *Mischiefs* of Sedition I shall not give, as it is not relative to them, nor would I willingly intimate a Suspicion of what is not. *Isidore's* Definition of it, is much to the same Purpose, "He is a seditious Person *, who occasions a *Difference* in the Minds of the People, and begets a *Disagreement* among them."

To this let us add the Scripture Authority. *Demetrius* the Silver Smith of *Ephesus*, did not take up Arms against Paul and his Followers, but he inflamed the People's Minds, and endeavour'd to turn them against the Apostle's Doctrine, and so far prevail'd that they gather'd together, and as the Text expresses it, they were "confused and the more Part knew not wherefore they were come together." Yet they could be scarcely allay'd without Mischief. Indeed nothing more unguarded (if there be not Design of Mischief; which I'm far from thinking to be the Case of *Methodist Teachers*, tho' they be imprudently bitter) than to conduct a Persons Words or Actions in a Strain or Manner that tends to inflame the Crowd. For any Degree of Inflammation of the Mind is preternatural, and tends to no Good, but commonly to Evil.

We likewise find in the Rebellion of *Korah*, &c. that he only endeavour'd to paint

* Seditiosus est, qui Dissensionem Animarum facit & Discordias gignit.

paint out *Masks*, in a disagreeable View to the People, and consequently so inflame their Minds:—What happened to him, and his Adherents, I need not mention.—Do we find then, in either of those Scripture Cases, such harsh *Expressions*, such *Bitterness* and *harden'd Manners*, to inflame the Mind, to raise a Dislike, and occasion of Course a Separation, as we find in the Conduct of those Gentlemen? Indeed, I think that according to those Cases, and the *Definitions* of the Authors mentioned, as well as many others that might be given, all the Marks of (at least) *Dissent* accompany *Methodism*, as well as *Moravianism*: to wit, a Difference of Opinion with Church Congregants, a *Disagreement* or *Separation* from them, a *Coolness* (if not *Dislike*) between People before, sociable loving Neighbours, and a frequent (if not constant) Meeting of themselves in *Societies*, Bands, and separate Conventions. And these are, I think, Facts amongst us, at this Day too glaring to be denied by the most harden'd Effrontery. If such a People then can yet say, that they are Members of the Community, they so differ with, so separate from, so dislike, and I will add, so *asperse* and endeavour to weaken, by strengthening their own separate *Societies*, Bands, and *Conventions*—I know not any Thing more inconsistent with *Reason* and the *Nature of Things*. And indeed, I can't think that those Gentlemen who prac-

se these Things so visibly, can reasonably deny themselves to be a SECT: Tho' they take so much Pains to do it.—It is a Pity that such *Difference* should be amongst us; and especially when occasioned by Gentlemen of *Learning* and *Abilities* sufficient to qualify them for valuable Servants of the Gospel:—And particularly Mr. *John Wesley*.

ITS true, that *Impiety* and *Looseness* of Morals have a great Run. And an Endeavour to check this Current, and stir up a Sense of Religion by inculcating the *Efficacy* and *Necessity* of a lively FAITH actuated by LOVE and UNITY of Mind amongst *each other*, (which are the constituent Principles of true Religion) must be a valuable Praise-worthy Labour. But there is a due *Modesty*, *Decorum*, and *Caution* to be observ'd in such Things. It is to be done by shewing coolly their Crimes, by exhorting warmly to *repent* and forsake them, by shewing the Folly and Danger of Perseverance in such Crimes; the Happiness and Necessity of Piety and Virtue; and lastly, by a frequent *Repetition* of those useful Labours: These, I say, are the *Ways* and *Means* to answer the Ends spoken of; to check *Vice* and promote the Practice of Virtue; and every honest Heart must join the Voice, bless the Labourer, love him, and bear his Name to different Climes as well as to the End of Time.

BUT

BUT to inveigh against the People's Pastors instead of the Crimes; to promote by this Means a Negligence of going to where they could not expect Advantage, by giving them despicable, and disagreeable Ideas of their Teacher; to fire the Mind *unknowingly* into a giddy Flame, instead of informing it by a *rational Knowledge* of what is Salvatory; to set the People into a kind of doubtful Gape for what no human Endeavours can obtain, and which is not an *ordinary*, but *special* Gift of Heaven, by telling them, that without such they are not Christians, they are not safe; & say to do such Things, and to praise ourselves in a more than *Pharisaical Boast*; to assume the Privilege of *Favours*, which few in Flesh seldom obtain; to let the World know in *puffing* *pride* when we fasted, when we prayed, and mortified, (which we should not boastfully display) when we had a *Ray of Revelation*, when the Lord *conversed* with us, promised his special Blessing, directed *particular* People to *receive* and *assist* us, which are scarcely to be believed; when these Things I say are done, instead of what are before mentioned, they savour of *Deceit, Ambition*, and I must beg Leave to say, of *uncommon Weakness*. They are *improper Ways and Means* to bring about what is pretended to be the End of such Labours. They cannot answer any *laudable or useful* End. It is but heating the Mind
with

With a short lived Glow, that for want of Foundation must abate, if not extinguish by the Change and Incidents of Things, and the *familiar* Idea, which a little Time must give of this *Novelty*, as other Blasts of like Nature have done before. And then the misled People thus infatuated will remain in a kind of giddy, unsettled, sickly Mood, (like Men after a drunken Fit) not knowing what to do, or where to settle their *Faith*; and this perhaps in the Decline of Age, after spending a kind of Shuttle-cock Life, tossed to and fro with the Wind of every Doctrine, without inclining or rather fixing to some Center Point of Faith: Which is really melancholly when coolly considered. And all this must tend to, and end in, the inexpressible Misery of the Deluded and Deluder; as well as their perpetual Infamy and Dishonour: Especially of the latter.

THESE are not the *Effects* of a rational Piety: I mean a *Piety* founded on Principles which our thinking Faculties *digest*, *contemplate*, and *know*, as far as the Powers of the Mind can have Cognizance of them: The rest to be assented to upon the bare Credit of the Revealer. Such a *Piety* is impressive on the Mind; and carries with it those genuine *Marks*,—STEADINESS and SOBRIETY. It *warms* the Mind to a *Sense* of Duty, a *Disposition* to Obedience, and a *Zeal* for Religion, but does not *enflame* it to a *Reach* at Things out of Power,
and

and consequently not required, to a giddy Pretension to what is not promised and rarely obtained, not lastly to an *enthusiastic Frenzy* generally the Parent of all those Follies.

THAT the Reader may see that I don't assert these Things from an Idleness and ungrounded Option, I shall give a few *Extracts* from those Gentlemen's Writings by which he may guess at their usual Strain.

MR. CHARLES WESLEY in his *Short Account of the DEATH of Mrs. JANE RICHARDSON*; (which is by the Bye, as extraordinary, as perhaps any that the Jewish *Talmud*, or any *Legend*, or *Tradition* whatsoever gives) says in the Beginning, "I was hastily called to one that was a dying." Then he proceeds in their *unvaried* Measure, to inform what a *Modern* she was for Christ, how long she was labouring ("as we were all" he says) to work out Salvation by the Law but in vain, "till "it pleased God to send the Gospel of his "Free Grace to this City." He continues then to give minutely the Agonies she was in between *Hope* and *Despair*; (having never yet received the *Gift*, which they call the *Seal of the Spirit*) "her Bones (he says) "were smitten asunder, as with a Sword, "while the Enemy sayed to her—*where is* "now thy God? *Where is now thy Faith?* "Thou art a thousand Times worse than ever. One little Spark of Hope (he says)

"lay

“ lay at the *bottom* of her Heart; which
 “ was Christ’s *bold* of her.”

PAGE 5 when at the Point of Death he
 says, “ I then found her to her own *sense*
 “ and *Feeling* in utter Despair. *I am dying*
 “ (she cried) *without Pardon, without a Sa-*
 “ *viour, without Hope.*” [Observe the *Conse-*
 quences of the wild Notions their Doctrine in-
 culcates] “ I prayed in full *Assurance* of Faith
 “ —*My Soul for yours (I told her) if you*
 “ *départ hence before your Eyes have seen his*
 “ *Salvation.*—Satan raged—the Lyon tore
 “ her as it were to Pieces.” Then he pro-
 ceeds in a long Account of what she said
 in all this Agony, the Conflict between her
 and the Devil. An Heap of Expressions
 which as strongly mark a disordered Mind,
 as any that can be given. And afterwards
 he thus continues.

“ The Angel of Death came! she was
 “ struck and changed on a sudden,—then
 “ as a Man would judge, she let go her
 “ Hold of God—In this dreadful *Moment*
 “ the Comforter came. The Lord, her
 “ Saviour, came suddenly to his Temple,
 “ *as Lightening shineth from one End of the*
 “ *Heavens to the other.*” [Here he goes
 on with a Detail of her Raptures or Rhap-
 sodies.] “ To her Sister she had said before
 “ I came [at one of his Visits, for he made
 “ several during this Conflict]—Heaven
 “ is open, I see Jesus Christ with all his An-
 “ gels and Saints in White. And I am
 “ joined

joined to them. I shall never be parted more. I see what I cannot utter or express! Cannot you see Jesus Christ? There, there he stands, ready to receive you all!—Her first Words after I left her were *Liberty! Liberty!* This is the glorious Liberty of the Sons of God!—At my third Visit she told me, *I have whatsoever I ask. I have asked Life for my MOTHER and SISTERS and have obtained it.*—I took the Opportunity, and put her upon praying for the Peace of Jerusalem, for my Brother and the Lambs of this Fold.”

There are many Expressions in the foregoing Extracts of so serious and solemn a Nature, that we should have Reluctance to repeat them with the Levity of Exprobation. But I think the whole carries the Air of a *Lightness* or *Disorder* of Mind: Perhaps I mistake it. Therefore shall forbear further Remarks on it; but leave the Reader at Liberty for his. However this is their usual *Strain* and *Manner*. Ever involved in perpetual Struggles, or a blissful Serenity; Satan in a *special* and *extraordinary* Manner tormenting and tempting them, and the Persons of the divine Being in like *special* and *extraordinary* Manner, visiting, comforting, and enlightening them. And these EXPERIENCES (as they call them) are advanced by them to the World, and a Weight put upon these (often Excrecences

of an heated Imagination) as if they were the Oracles of divine Wisdom.

It is a Pity that they should clog the *Essentialities* of their Doctrine (which are in general *principally* true) with such *useless, inconsistent, and dangerous* Superadditions:—The mere Trimmings of Religion.

SURPRIZING! That Gentlemen who have the *Power and Knowledge* to reason pertinently on Things, should continue to propagate such Inconsistencies after shaking off the gross *doctrinal* Tenets of the *Moravians*. And especially since Mr. *Whitfield* confesses in his *Letter to the Right Reverend the Bishop of London, and the other Bishops concerned in the Publication of a Pamphlet, &c.* that *he has* found himself mistaken in the very Things he once warmly asserted, and which are a kin to, if not the same, that he and his Fellow-labourers now enforce.—His Words are; Page 5.—“ I am a Man, &c.—and “ have sometimes mistaken *Nature* for “ *Grace, Imagination* for *Revelation*, and “ the *Fire* of my own *Temper* for the pure “ and sacred *Flame* of holy *Zeal* which “ cometh from God’s Altar.”

THIS I believe to be as *judicious* and *true* as ever he mentioned. For, I believe, most Men have at several Times found some strange *Turns* and uncommon *Affections* in themselves; sometime an uncommon *Lightness, Glow, and joyful Sere-*

nity, unexcited by any external Object; sometime imaginary *Sounds, Calls, Appearances*; and sometime *Delusions* of Sight, such as *seeming Visions* of uncommon *Objects*, Appearances of uncommon Brightness, and the like. But sure we are not to think, or inform the World, that these are *Illuminations* of the *divine Spirit*; his *Calls, Discourses, Appearances*, nor those of ministering Spirits; or yet in other Words; they are not to be taken as real beatific *Visions*, or afflatus *Visits* of the *Spirit*. Indeed I believe it is rather the Business of a *Physician* to account for these Things, than a *Divine*. And I am certain that many *convincing Arguments* might be offered by the *former*, but not one by the *latter*:—For these are *special Cases*, which mere Humanity cannot cognize. And when Men are thus seized, they should rather conceal than publish it; nor should they strain Scripture-texts to support such, as TENETS indispensably necessary to Salvation:—Offering the TEXT to strengthen their EXPERIENCES and their *Experiences* to clear up the TEXT. Indeed, wise Men conceal such *Delusions*, whilst the *weak, or designing* publish them. And perhaps there are few Men living, if they sat down, retrospected their Lives, and collected the many Incidents of it, with Regard to uncommon *Elevations and Dejections* of their Spirits, and who could

could range them to *Advantage*, back them with *Texts*, and cloath them with the *Garb* of ADMIRATION, that would not find many to credit his *Affertions*, believe them to be what they were not, cry them up as Wonders, and fancy the People that had such Things were *absolutely* blessed.

ARE not all the *Methodist-Teachers*, as well as *Moravians* guilty of this Imprudence? Mr. *Whitfield* says, in his 3d Jour. Page 72, “a most remarkable Out-pouring of the Spirit has been seen in this Assembly”. And in Page 72 of his 5th Journal.—“I felt the Holy Ghost come upon me at that Time.” And Mr. *Wesley* says, “The Spirit at length came down like a mighty rushing Wind, and carried all before it.” * In my Prayer the Power of God came down, and gave a great Shock. Such an abiding universal Shock I never knew before.—In the Afternoon again the Shock was very great.” In other Places they say that “the Place was almost rent by the Power and Presence of God”.—Likewise in Parts of Mr. *Whitfield*’s Writings he says, “In the Midst of my Discourse the Power of the Lord Jesus came upon me”. And again † “I assuredly felt,—I knew it was Jesus Christ that revealed himself unto my Soul”. Mr. *Wesley* is more positive and circumstantial in several Places with Re-

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* Seventh Journal, Page 57. † *Whitf.* 1 Dealing-
Sect. 3.

gard to *special Revelations*, at particular Seasons. He says, Page 52 of his 4th *Journal*:—"The Saviour of Sinners has saved me. He told me so on Sunday Morning. And he said, I should not die till I had heard *his Children* preach his Gospel." And *be*, Messrs. *Whitfield*, and *Seward*, are *positive* and *repetitious* in telling of *special* COMMANDMENTS given by God to People for their *Reception*, and to direct their own *Actions*.

THE foregoing *Extracts*, and many more that could be made, (for it is their unvaried Strain) favour much more of the *Flame* of Imagination, from a præternatural Heat of the *animal Spirits*, than of the "sacred *Flame* (as Mr. *Whitfield* phrases it) of holy Zeal which cometh from God's *Alitar*." Have they the *special Gifts* that the Apostles had? Are we stiff-necked *Jews*, or unbelieving *Gentiles* at this Day? We are not; nor have they *such Gifts*, whatever their *Pretensions* may be. Since then, that neither is the Case, where is the *Foundation*, or *Necessity* in them, to mimick the *Stile* and *Expressions*, and to pretend to the *Acts* of the Apostles, in the *close Manner* they do? Does [such a Rule of Conduct fall short of a *blameable Presumption*, if not *Profaneness*?

I do not at all doubt but the *pure Spirit* of God, may, upon *special* Occasions, visit some Men, as well now as in the Days of
the

the Prophets, or when Christianity, for its Establishment required it. Yet I am persuaded, as the Number was even then but few, that they must be now much fewer. Because, there is not so great a *Necessity*: For we have the *Word of God* not only established in the Nation, but in every good Christian's *Heart*. And this Word contains his *Will*, with Regard to Man's *Duty*, in a few plain *Rules*, by which we are required to square our *Lives*. And he has promised that by certain *Means*, declared by the *Word*, he will grant to every *sincere Believer* of it, *diligent Seeker* of him, and *humble Endeavourer* to act pursuant to it, such Portion of his *Grace*, as shall influence the *Will* to, and *assist* our *Labours* in, the *Deed*. Therefore, if we believe the *Word*, we must also believe the Promise made by it, though we *cannot* have any *sensible* Cognition, *when*, or in *what Manner*, it is done; because the *Performance* of this Promise, in granting his *Grace*, is an *Object* of our FAITH and not of our SENSES. For if it was an *Object* of our SENSES, it could not be properly one of our FAITH. Because, in any Case, where the *Senses*, or thinking Faculties, can *singly* determine, there is no Room for *Christian Faith*. And we have not one Instance in Scripture (that I can remember) where the *real* APPEARANCES, and afflatus *Visits* of the *Spirit of God*, were made in *direct* Consequence of the Creature's

Faith; for as no such Thing was *promised*, there could be no *Faith* to expect it, wherefore they were unexpected *Gifts*, from the special Will and spontaneous Bounty of the GIVER, and that for *special Ends*, which he partly *revealed* at the Time.

THIS naturally leads to what I think a demonstrable Refutation of this Error, in believing those *sensible* GIFTS to be *indispensably* necessary to Salvation; which is this: — ALL Things done by God are *necessary*, though we do not *know* the *Necessity* of them. He promised his *Spirit* to the Faithful, and that we should live by *Faith*. If then it should be given in such *sensible* Manner, as could give us the *moral Certainty* of it, which we have of other Things, there could be no longer a Subsistence of our *Faith* in that Particular; for we then should have a *sensible* Perception of it, and of Course a *moral Certainty*; wherefore, there could be no longer an Exercise or Tryal of our Faith in that Point. Likewise, it is promised to no other but the Faithful, nor to be given in any *other Manner* but by Faith. And the Scriptures desire that we should not *presume above what is written*. Wherefore it seems to be self-evident that this is an erroneous Opinion. Add to this; That if Salvation be not attainable by the Gospel, without such *sensible* Gifts and *Assurances*, as the *Methodists* and *Moravians* assert, then must there be a Million
of

of *Professors of Christianity* lost, for one that has been saved:—For I am sure there must be that Odds between the *Pretenders* to it, and those that never *had, expected, or pretended* to the Like.

To be as *fair* in these Things as in my Power; and to put them in as clear a Light, as the little Room I have will allow, let us consider the *extravagant Notions* in which, I apprehend, the *METHODISTS* and *MORAVIANS* principally agree.

1st. They hold that the *Gift* (or *Holy Ghost*) when *given*, is generally accompanied with Illuminations and afflatus Appearances, and *received* in an *Instant*; and that it is this *alone* which constitutes a *saving State* for Believers: Of which *Tenet* we were just now treating.

2^{dly}. That there is an *absolute ASSURANCE* of Salvation conceived by the *Believer* at the *Instant* he so receives the *GIFT*; which *Assurance* is the *Seal* of the *Spirit*, and the *Evidence* of our *justified State*.

3^{dly}. That whoever hath this *GIFT* and *Assurance* must have a *sensible Perception* of them: To wit, must have an inward, *sensible KNOWLEDGE* thereof. And,

4^{thly}. That whoever heard the Gospel and hath not this *ASSURANCE* and *sensible Knowledge* of the *Gift*, which thus pardons all Sins in this Life, are in a *State of Perdition*.

BUT,

BUT, as I would not *willingly* charge *Methodists* with such Part of *Moravian* Principles as they detest; I would have my Reader consider, that although the *Methodists* agree with *Moravians* in Respect of the *Gift* and *sensible Assurance*, &c. as afore-said; yet they differ in some material Things, relative to, nay couched in, these *Principles*.

FOR the *Methodists* hold, that notwithstanding this *Gift* be *instantaneous* and *saving*, yet, that it admits of Degrees of *Perfection*; and that those *Degrees* are constituted by a faithful *Observation* of, and *Obedience* to, *external MEANS*: Which comprehend all the appointed Ordinances of *Christ*, and every *Specie* and *Degree* of good *Works*. They also hold, that a *Perseverance* is necessary to constitute such Degrees of *Perfection*. And farther, they hold, that the Pardon, so brought by this *Gift*, is not so *certain* and *absolute*, as that a *wilful* Neglect of, or Breach in, the above Duties, will not annul this Pardon, and render it ineffectual to the Creature.

THE *Moravians* differ with them quite in these Points, and hold the *direct contrary*.—They teach that this *Gift* cannot admit of any Degrees of *Perfection* or Change whatsoever from the *Instant* they receive it 'till Death. That all the good Acts we can do, cannot give us *more* Strength of Grace than we have, nor make us more holy than

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we *are*, the *Instant* we receive this Gift. And also, that no Evil Act, the most shocking and cruel, can abate it's *Force*, or impede it's *Efficacy*. Likewise, that the Pardon it brings is *absolute*, *certain*, and *unchangeable*, let the Conduct of him that receives it be what it may : . *Because* (say they) *Christ changes not*.*

THE Principles (in this Point) wherein the *Methodists* differ from the *Moravians*, are *Orthodox*, as held by the *Methodists*; but are *capitally* erroneous as held by the *Moravians*. And as they have been already spoken of with Respect to *Moravians*, I shall not treat of them here; since I mean to consider only the *Parts* of these *Points* in which the *Methodists* and *Moravians* agree; and which I apprehend to be *Errors*.

THEREFORE I deny that a Man (who hath not an *extraordinary* Call for some *special* END) can have any *absolute*, *sensible*, ASSURANCE, either by external *object* or internal *sensible* Emotion, that the Grace of God (which is, no Doubt, a Gift conveyed with his Spirit by external Means, in the *ordinary* and *usual* Manner) is possessed of him or he of it. And I also deny that *such* Portion of this Grace, as is necessary to constitute a *saving Faith*, or such pretended Assurance as (before mentioned) is *instantaneously*

* See Page 3 of the Letter from Wales to the Society at the Tabernacle London, before spoken of in this Tract.

neously received :--But I assert, that such Portion of the Grace of God, as is necessary to influence our Belief to such Pitch as constitutes a *saving Faith*, is *gradually* acquired by the Helps of external *Means* accompanying internal *Sincerity* ; and that the Disposition of the Soul and all her Powers, are influenced thereto by this *Grace* assisting them to *such Inclination*, in a Manner insensible, unknown, and unfelt by us. And this will more clearly appear if we consider,

THAT there is nothing done by any Person of the Trinity, that is not with Respect to *Consent*, the *joint* Act of the *perfect* GODHEAD. This *almighty Power*, never gave to Man, the Things that were not *necessary* to better his *Condition* :— And he never gave these Things *generally*, which were *apparently* incompatible with the State of Man, and which *obviously* tended to clash with the *general* Intent of *Creation*.

THE *Situation* of Man in his Life, with Respect to Salvation, is a mere *State** of *Probation* : Therefore from the *Nature* of such *State* he is on doubtful, intricate, and uncertain, Footing. This *Uncertainty* is not in the Promise of God, or his Covenant with Man ; but it is annexed as a *Property* to this the *State* of Man ; he having no Power given him to discover a Certainty of his State with Respect to *Future*, nor Promise made him that he must
continue

continue in one that answers the Terms of his Covenant. For this Reason and many others that might be given, Man cannot have any Assurance or Certainty in this Life of his future State, but such as arises from an *humble*, and not *presumptive*, Hope; for *sensible* Assurance he cannot have, because he hath no *Power* by Nature or Grace to discern it.

FURTHER, if a *sensible* Assurance was given to Man here, that he is pardoned or saved (which I take to be the same) it would be incongruous with his Condition, as a Creature in *State of Probation*. For according to the *Moravian* he is then absolutely saved; according to the *Methodist* he *knows* when he is saved, and when he is not. Therefore, I say, this would be *visibly* incompatible with a *State of Probation*; and with the limited *Knowledge* of a finite Being. Further Tryals of the one, would be a vain Work, and he would *know* in Respect to this Point as much of certain Portions of Furturity as God; the other would have either a Pardon, or Death Warrant ever sealed before his Eyes: (to wit, according as he found himself in *Assurance* or without it.) If he *felt* himself in *Assurance*, then could he have no *Uncertainty*; (which, as beforementioned, is an inseparable *Property* of a *State of Probation*) and if he could *sensibly* discover by himself that he *wanted* this *Assurance*, then would he have no *Uncertainty* neither,

neither, but a *Certainty* that he was in a *State of Perdition*; and he would always *know* as much of his then *present State* (in that Respect) as God; and at his Death (according as he *felt* or *found* himself to *have* or *want* this *Assurance*) would know as much of Futurity with Regard to this Point. Therefore these Things with Respect to the *Methodists* Opinion, as well as *Moravians*, are incompatible with a *State of Probation*, as well as with the limited *Knowledge of finite Beings*.

BESIDES this, it anticipates the Issue of a general Judgment, for if they can on this Side the Grave *know* by absolute Assurance that they are saved, then do they *know* as well as the omniscient Judge, how it will be with them. Opening the *Book of Life*, or weighing our Actions in the eternal *Scale of Justice*, can (as to them) have no *discussive* End: For the *Issue* is *known* to them before they enter the *Vale* that leads thereto, or that *their Mortality shall put on Immortality*.

How contradictory then to Reason and the Nature of Things must that Doctrine be, which is pregnant of so many Incongruities? A Doctrine that (as far as it relates to that Point) places as much of the *Knowledge* of the *final Issue* and *Completion* of Things in the *finite Criminal* at the Bar, as in the *Infinite*, that fills the Judgment Seat. Tho' our very Words are to
be

be *summed up* for and against us: *By thy Words thou shalt be condemned, and by thy Words thou shalt be justified.* Is not this then sufficient to shew that we must *work out our Salvation with Fear and Trembling?* For whose *Conscience* or *Memory*, can bear him Record that he is by this Rule safe? Who knows how far his *Account* may run, when his *Evil Thoughts, Words and Actions*, are summed up against him on the *Debtor's Side*? Nor how do the best Men breathing know what *Credit* may be given them for their *Fasting, Praying, Preaching, Charity, Repentance*, and the whole *Catàlogue* of *Vir-tues*, suppose they could offer them all as done? Who can tell how far their own *Self-conceitedness* and proud *Imagination*, may have deluded and deceived them? Can any breathing pretend to *judge* how far these *Acts*, may be deemed answerable to *Gospel Terms*.—How far his *Re-pentance* was accepted of as an *Atonement*; and how far his *fancied Sincerity* in *Action*, was esteemed to be the *genuine Effects* of *Love, Gratitude* and a *Sense of Duty*? I am sure there is not *one* in *Flesh* that knows these Things. And I am persuaded that at that *awful Tribunal* the best Man in the World will find the *Balance* against him that Day, (even upon *Gospel Terms*) and must be acquitted by the *special Mercy* of God, pleading its *Authority* and *Privilege* in the *Class* of *divine Attributes*, against

the Claims of *eternal Justice*! Therefore the Doctrine of *Assurance* is (I think) a vast *Presumption*? To assert a *sensible Knowledge* of this *Assurance*, is—what I shall not call it.

I KNOW there are many Texts of Scripture that desire not to *doubt*, nor *fear*. Not to doubt or fear what? To have no *Doubt* or *Fear* whatsoever, that Christ will fulfil all that he has promised, if we faithfully fulfill the Terms required on our Part. None can with any tollerable Countenance dispute this Point. For he cannot have a saving Faith, who can have the least *Doubt* or *Fear* in that Respect. I have already shewn from *Reason* and *Revelation*, that Faith is an *absolute* Persuasion, brought to the highest Pitch the Mind is capable of. Is it possible then that a Person can have such absolute Persuasion, and any Degree of Doubt, at the same Time, of the same Thing? But how gross the Perversion of the Intent of these Texts, when they oppose to *doubting* or *fearing*, a wild Doctrine of *Assurance* that they are *saved*; and that they *feel* and *know* when they are so and when they are not?

By this Notion of—*Assurance*—are they consequently misled into the high boastful Notion they have of *Perfection*. And here it is worth observing how strangely an enthusiastic Disorder works, and blinds the Judgment. By some Tenets of those mo-

dern Reformists, (and especially *Moravians*) Man is abased to Degrees which the Dignity of his Nature cannot allow; and by others, he is pitched above himself to Degrees of Perfection which he has not *Worth* or *Strength* enough here to advance to.

It is certain, that a sincere Christian, by making *due Use* of his thinking Faculties, in considering the Commandments of God in his Word; by the Contemplation of his *Attributes* and his *visible Works* that prove them; by the *Examples* and *Precepts* of others; and, in short, by a *sincere Use* of all necessary *Means*, and the Assistance of divine Grace, promised to, and acquired by, such humble Endeavours; will find in himself, certain Emotions, inward Yearnings, and unaccountable Reachings-out of the Soul, to every *pious* and virtuous Act. He may when *grown in Grace* to this faithful Maturity, that is, when he is a *perfect Man in Christ*, find an Eagerness and Disposition somewhat more *sensibly* prevailing, and *intensive*, than the *mere* Benevolence of the most benevolent unregenerate Nature. And this *extraordinary* Energy, must be no Doubt conveyed through Grace to the Soul and her natural Powers, by *Means* of our own *sincere* Endeavours, *because* (as before mentioned) he promised to *assist* thereby, at *all* Times, *all* such Sincerity, in *all* Men that believe in his Name. And all Christians must *absolutely* believe that he as well assisted at other

Times, their *sincere Endeavours*, with his Spirit, tho' perhaps the might not have had such *sensible* Cognition of it. For the Grace of God does certainly assist, according to the *Degree* of our *Sincerity* in, and *Repetition* of, good Acts. And this is the *Manner* we grow in Grace. Nor is there any other *Perfection* meant by the Scripture. And it is evident that such Perfection must admit of *Degrees*: Which the *Moravian* denies.

It is also evident that *Degrees* of Scripture *Perfection*, are chiefly constituted by the *more* Restedness and *greater* Security of our *State*; and not by any *Difference* of *Excellency* in the *Nature* of the *Fruits* that *prove* it. For one *Righteous Act*, cannot in its *Nature*, be *more* excellent, than another: Because all Acts that are in the Scripture Sense *righteous*, have but one common Parent:—*viz.*—LOVE actuated by GRACE, and a *Sense* of DUTY fulfilled by OBEDIENCE. But the *Security* of our *State*, as it is *conditional*, must naturally admit of *Changes* in an active Creature, and constitute *Degrees*; which are those signified in the *Gospel*, and taught by a true *Christian Doctrine*.

It is true, that Scripture, or Christian *Perfection*, may admit of *Degrees* in another *Manner* besides that of a *further* Security off our *State*, and of *Perseverance*:—yet tending to the same End.

By the *Force* of Custom, and the *Assistance* of divine Grace influencing the Will,
Scripture

Scripture Perfection will, in such an Agent, receive a kind of energetic Vigour, which, without great Violence in, or Omission of, Duty, cannot be easily abated. For by Frequency this gives such a Cast to all the Powers of the Soul, that she stands inclined to *Good* and averse to *Evil*, and the Agent is then in the Scripture Sense, *perfectly like unto Christ*, having the Mind that was in him.

NOR does the *Progress* stop here, if the *Repetition* of Duty, continues. For its *Effects* by a *dependant Communication*, protrude from the *internal* Powers to the *external* Members, until by Degrees they become more and more *infused* and *disused* through the *whole Man*, 'till he has scarcely any *Fight to fight*; untill the *Law of his Members* becomes soberly subject to the *Law of his Mind*, and that an almost unanimous Consent of the *whole Man*, is given to every good Act, and as joint a Denial of every vicious one. There will scarcely any prevailing Concupiscence remain; but the Man assumes that Christian State mentioned in the Scripture:—He becomes *sanctified throughout both Soul and Body*.

THIS is the *biggest Degree* of Perfection: that human Nature, by the *greatest Measure* of the *ordinary Conveyances* of Grace, and that by the *greatest Care, Sincerity, and Industry* of the Agent, can be acquired in *this Life*. Yet even this State knows no-
 E c 2 thing

thing of *absolute* Security. For, notwithstanding that the Devil without and the Devil within us, those common Enemies to Man, be *subdued* by the Strength given to the *natural Powers* of his Soul ; yet their *Nature* and *Dispositions* are not *changed*. They are only *disabled* by the superior *Might* of their Adversary (*the Law of the Mind*). But if any Advantage or Opportunity be given, is not the Man still in Danger, will they not acquire fresh Strength, by every *Minute* of his Neglect, and Act of his Weakness? And is not his State of Security then become doubtful?

LEST when I speak in this Manner, of this *highest Degree* of temporal Perfection, and when I speak of it to have wrought such a Change “ that an almost unanimous Consent of the *whole Man* is given to every “ good Act ;” I say, lest upon such seeming Contradictions, I should be accused of Inconsistency, let the Reader consider that the *Consent* of the Mind and Members to such Acts, is not the same, but widely different in it’s *Nature*. The one is *actual* Consent, the other a *silent Implication* of Consent, through Compulsion: Having no *Power* to *refuse*. The one arises from *Desire*, the other from mere *Negation of Opposition*, for want of Ability. We are then at best, but like a Conqueror that has *fought a good Fight*, and subdued his Enemy ; he has not perhaps so many nor so severe
Trials

Tyals, as he had when the Enemy was more powerful ; yet his *Care, Vigilance* and the *Exertion* of all his *Powers*, to preserve his Conquest, are as *necessary* as ever.

ANOTHER Point requisite to consider here is ; That few Men in an Age, or perhaps since the Christian *Æra*, have arrived to this Degree of Perfection, Nor is it *scarcely possible* for a Man to arrive at it, that is *bustling* through Life, and exposed to the innumerable *Variety* of Objects, suited to *excite* and *feed* the Passions. Is there any Thing the Gospel Tenor requires, which is not *practicably* consistent with the *necessary* and *lawful* Occupations of Life? Because the best of Men have weak and sleepy Hours : Yet it is our *Duty* always to exert our Strength and to be ever watchful, though such be the Misfortune of our Condition. The human Nature is not capable with all the Assistances of the *ordinary* Portions of divine Grace to arrive to a Perfection so exalted as to be free from those Failings. Wherefore if a Man be exposed to a perpetual Round of Objects, that in successive Series excite and rouse the proper Passions in their Turn, 'tis therefore I say *scarcely possible* for such a Man, not to be surpris'd in his unguarded Hours, and either *hurried* or *stolen* into Vice. But it is highly necessary for every Christian to arrive to the State that brings us from being *Babes in Grace*, to the *Stature of perfect Men*.

Men. From a *natural* to a *spiritual* Man, from an *old* to a *perfectly new Creature*, by bringing all the natural Powers of the Soul, to *stand* inclined to Good, and become so invigorated, that when they are roused, and exerted by a proper Sense of Duty, they *can* and *will* subdue the common Enemies. This is a MARK we should *strive* for and *push forward* to attain. And this State from the Picture I have endeavoured to give of it, (and which I humbly hope will be allowed to be the Scripture Sense) *can* be readily maintained pursuant to the Gospel Terms and Spirit, by every well-disposed Christian, who *sincerely* own and *consciously* knows his Dependance upon a God. For if the Enemy should at any Time surprize him (which no Doubt he often will) and make Breaches in his Fortrefs, nay should he sleep till he even entered and surprized his Citadel or strongest Holds, yet he is *more* powerful and vigorous in this his *perfect Stature* to repulse and beat him back, and make good such Breaches again by *sincere Repentance*, than he that is but a *Babe in Christ*, a *mere natural* Man, or that is in *Reprobation*. For, by Repentance, he is again a full, perfect, invigorated, Man in Christ, and his *Stature* filled :—For his Crime was through *Negligence* : His *Fall* was rather from an *Inexertion*, or *Indolence* in Duty, than from a *Disability* of Duty : Rather from a *Weakness*, than *Absence* of Faith. Therefore
when

when he has roused and exerted himself, banished the Enemy, and again obtained Pardon, he is the same, as before, a *perfect Man in Christ*: Re-instated. He is then as much a Man, as he is, who fell and is risen; who was sick and is recovered. But if he should continue in his sluggish State, like the Epicurean Gods reclined on a Cloud (and I will say under a Cloud) then would the Enemy collect superior Strength by this Advantage, subdue the Creature, bind him in his Chains, and triumph. He would then fall into Reprobation, and be perhaps irrecoverably lost. Thus we see, that the Duty of a Christian, is constant Carefulness, Watchfulness, and an almost perpetual Series of Action; to which several Species of our Duty, we must always add SINCERITY, as the *Essence*, and *Spirit* of the Whole. And how wonderful is it to find, that the *Almighty* has by Nature given us *Powers* adapted to the Performance of all these Things. That all his *great Works* for Man, is not *destroying* any Part of his original Plan, but *improving* it. That from the *Infinity* of his *Attributes*, he has been at all Times, opening out to us new Displays of his *Wisdom*, to shew that our Folly and Weakness *could not* make a Breach in his Works, that he could not at Pleasure amend, without Violation of any, but with stronger Display of all, his Attributes! And ye *like an Almighty Artist!* the Amender
Sho

should always carry with it, a kind of energetic Virtue, to render it *stronger, better,* and more *efficacious* than the Part it supplied.—We may join the Voice, and admire in Extasy, *the Depth of the Wisdom of the Goodness of GOD!*

If the intended Length of this Volume, had not been already out-stretched, I would willingly give my Thoughts on such principal Points of those Gentlemen's DOCTRINE as I apprehend to be unsafe to teach in the MANNER they do.

Of such Points, had I *Space* or *Leizure*, I would first speak of the Doctrine of JUSTIFICATION (or as Mr. *Wesley* in the Title of one of his *Sermons* terms it, SALVATION,) *by Faith alone*. For I am persuaded, that the *positive* and *unguarded* MANNER, in which they usually urge that DOCTRINE, and the *too hard-strained* Distinctions they frequently make to wrest the *natural* and *intended* Sense of it, do not fall short of ERROR.

I AM not insensible how far that Doctrine is supportable by TRUTH; nor am I yet unsensible how *dangerous* it is to omit a *due Explanation* of it. For by such Omissions, we are apt to carry our Thoughts of it beyond the *Limits*, assigned by the Gospel Tenor. I mean, that without shewing *clearly* and *carefully* in what *Respect*, and in what *Cases* particularly, FAITH IS ALONE effectual

tual to SALVATION, we must unavoidably err in urging that Doctrine. For if such Care be not taken, and that the *Distinctions* to support it, be drawn to the Fineness which the *Subtlety* of ARGUMENT may allow, the *ignorant Congregants*, who are in Proportion, at least *ten to one* of those *tolerably knowing*, must be led into fatal *Error* and *Mistake* concerning that DOCTRINE.

I AM not ignorant of the Treatment the *Bishop of London* has met with in several printed Papers, for the *Hints* offered, and *necessary Cautions* recommended by his Lordship in his *Pastoral Letter* to his Clergy, concerning this Point of Doctrine.

IN Page 24 of Mr. *Whitfield's* ANSWER to that Letter, after reciting his Lordships Words with, indeed I think, an Air of too much *Ridicule* and *Exprobation*, he says—
“ But pray my Lord, *where* has the Scripture made good Works a *necessary Condition* of our being justified in the Sight
“ of God?”

INDEED, I think that *every where* throughout the Scripture, by the natural Meaning of it's whole *Tenor*, good Works are made a *necessary Condition* of our being justified:—Yet, as St. *Paul* says, and Mr. *Whitfield* here quotes, *By Grace we are saved, through FAITH, not of WORKS, least any Man should boast.*

It is certain that our *Justification*, or *Salvation*, is not of or from our WORKS;
but

but it is, *with* our WORKS through FAITH; and therefore *Works* are a *necessary Condition* of *Salvation*:—For if a Thing which cannot be dispensed with, be a *necessary Condition* to obtain, and a *necessary Means* of obtaining *any Thing*, are not *Works* highly so, when St. *James* expressly says, that *without them Faith is dead*? and in the 17th Verse he shews the Reason it is dead—
“*Being ALONE.*”

WHEREVER, even St. *Paul* (who refined most on the *Power* of FAITH) speaks of its being *efficacious*, there is always a *Condition* of *Good Works*, either *expressed* or *implied*. Indeed he says that the whole *Revelation* of God, is to shew, that his *Wrath* is against the Workers of Iniquity, and against those who would hold Truth in Unrighteousness.—“For the Wrath of God is revealed
“from Heaven against *all* ungodliness and
“unrighteous, who hold the Truth in un-
“righteousness.”

Now, as Man is an *active Creature* and a *rational Agent*, there can be no *Medium* between Righteousness and Unrighteousness in his Duty: For by the Gospel Tenor, *omitting* to do good, being a *Cessation* of Duty, is an *Evil*. If then the Wrath of God be against *Unrighteousness*, and consequently brings on the *Damnation* of the *Unrighteous*, is not *Righteousness*, indispensably a *necessary Condition* of *Justification*, or *Salvation*? For those, and those only, whom

whom God *justifieth*, he *glorifieth*, He likewise says, 1 Cor. 3. 8. That "every Man shall receive his own Reward, according to his own Labour." Is it not clear then, from those Words, That good Labour, or good *Work*, is a *necessary Condition*? Can the *Reward*, by their plain natural Sense, be obtained without such good *Labour*? If not, must not such be a *necessary Condition*?—He likewise says in the 9. 24. —"so run that ye may obtain." Is not running (*viz.* the *Work*) a *necessary Condition* of obtaining the *Race*?—Indeed throughout the whole of St. Paul's Writings, who is the Champion of *Free-Grace*, he shews that *Faith* can never be efficacious to *Salvation*, (some *special Cases* excepted) but when it is *proved* and *sealed by* and *with* good Works: For altho' *Grace*, which is the *Life* of *Faith*, be the *Gift* of God; yet it is the *Work*, that seals it with the *Stamp* of *efficacy*; it gives it an authoritative Value. Can we say then, that it is not a *necessary Condition* of *Salvation*, since we can have no genuine, lively, or efficacious *Faith*, and consequently no *Salvation* without it? Notwithstanding which,

Nothing clearer, than, That we are not justified by any *Work*, but by *FAITH* with the *WORK*. For as *Grace*, which is the Soul of *Faith*, came by *CHRIST*, the *Captain* and *Author* of our *Salvation*, he limited *Justification*, not to the *Work* but

to *Faith*. And besides the *Necessity* that seemed to be, in *honouring* this *new Blessing* which he brought with the special efficacious *Power of Justification* (the *Right of Dispensation* being then *wholly* in himself) there seemed to be also a *natural, reasonable* and therefore *just* Foundation for it. For,

ACCORDING to the *Nature of Things*, and strict *Justice*, there can be nothing done, to have due Effect, in *Obedience* to a *Command* or hopes of a *Reward*, unless we first *believe* that the Giver hath a *Right* of doing the *former*, and a *Power* of doing the *latter*; then, if we regard ourselves w^e will, having such Belief, *perform* the one, in hope of obtaining the other: Tho' it might chance that we should not be even actuated by *Love*; which the Gospel Spirit so much requires.

It is likewise *reasonable*, that no *Work*, unless such a *Belief* anteceded, should meet with *Reward*; because it was done without *trusting in Hope*. Thus it is *natural, reasonable*, and *just*, that *Salvation* should be of *Faith* and not of *Works*: Because it is the *first Principle* in *natural* order, and in *Efficacy* by *divine Appointment*. But as it *cannot* be without the *Work*, nor *Salvation* without *it*, the *Work* must be therefore a *necessary Condition* of *SALVATION*; else we know not the *Value* of *Words*, and I am therefore *mistaken* in this *Point*, and in the *Sense* of the *Scriptures* throughout:—Which I hope is not the *Case*.

I am already aware of Taunts for attempting to offer what I can *conscientiously* say concerning it ; because there are Numbers, so freight-laced in this Point, that they cannot allow themselves proper Liberty for breathing.

THOSE, for the most Part, are a Set of (I may venture to say) *unknowing* Gentry ; who imagine that whatever tends to *limit* that DOCTRINE, is in *Opposition* to it ; and a Stroak to explode it *entirely*. And what is more prevailing with them in this respect, is, That they fancy whoever breaths any Thing towards restraining it in any Degree, smells horridly of *POPERY* : And then, no doubt, they are to be branded ; and are liable to shrewd Suspicions of being the Sons of the *Scarlet Whore of Babylon* ! (as Mr. *Whitfield* somewhere phrases it). But this cannot deter me. For I am quite unconcerned about what *such Gentlemen* imagine of my Principles, since I know in this Particular my own Heart, and that my Friends and Acquaintances believe me to be no Enemy to *Church* or *State*. Yet,

I CONFESS myself to differ greatly in my Thoughts of SALVATION by Faith *alone*, with Gentlemen of the Cast above-mentioned. For I apprehend that *Truth*, wherever found, should be valued and embraced, as *Error* should be despised and rejected ; nor should we have the least Regard to Sect or Party in adhering to the one, or dis-

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claiming the other. *Truth*, like the *Diamond*, having its Worth intrinsically and un-borrowed, whilst *Error* steals an Establishment from the specious Appearances of *Truth*, tho' its Attendances in like Disguise with itself, are ever a Train of consequential Evils.

As there are, I believe, few breathing, who do not indulge some *private Opinion* of some *particular* Point of Religion, (altho' they subscribe in General to, and profess to be of, some *particular* SECT) so do I think, that it is not of any *Moment* to the *Publick*, what the particular Thoughts of any private Man in this Way be, provided he be *allegiant* and *moral*; (which I take to be *inseparable*) and does not endeavour to bring over Multitudes to his *private Thoughts*, when perhaps he may chance himself to be *wrong*. But if he be *wrong*, and yet aims to draw over others, it highly concerns every Creature of the Community, to help in stopping his *Progress*. For when the Crowd become *numerous* and *powerful*, they drag with them Numbers of the *unconsenting* Multitude.

THESE Things considered, and Mankind allowed to have a *Freedom* of Thought among a *free People*; I should not, nor shall not, be the first, who in Compliment to *Times*, *Sett*, or *Party*, would assent to what I believed *wrong* in Religion, and impose it on the World, as my *Thoughts*.

WHERE-

WHEREFORE, notwithstanding that I do not propose to live by the *Profession* or *Practice* of an AUTHOR (especially in *religious* Controversies; as I am bred to *Business*, am an Enemy to *Ill-nature*, know my *Inabilities* and *Disqualifications* for the Task, and have followed, and mean to follow, my *Profession*) yet, as I have found Amusement in this Way, if I had *Space*, *Time*, or *Leisure*, I would perhaps stain a few Sheets, with my Thoughts on this *Point*; and that I believe under the following Heads.

1st. SALVATION by *Faith* ALONE is no FALSE Doctrine:—Being in *some* Sense TRUE. But

2^{dly}, It is a *defective* Manner of expressing—the *whole* MEANS of SALVATION.

3^{dly}, It is in *some* Sense, an absurd Manner: Being contrary to the *known* Sense and common Acceptation of Words. And,

4^{thly}, It is an *unsafe* Manner:—Being in *some* Degree *dangerous*, to *Community*, and in *some* Sense *erroneous* in its *Nature*

THE foregoing Heads, if no better Terms to reduce my Thoughts to Propositions should occur to me, are those under which I would consider the Doctrine of *Salvation by Faith alone*. Other Points of *methodistical Doctrine* I would consider under such Heads, and in such Manner, as should appear most *just* and *expedient*. But as I have neither *Room*, *Leisure*, or *Disposition*, for

such Thoughts now, I shall speak no more about them. Yet,

BEFORE my *moravian* and *methodist* Friends and I part, Let us with a Spirit of *Love* and *Unity*, conclude this Tract, by joining in one *serious* and I hope *just* Reflection.—Let us consider that there is an Infinity of Perfection in the divine *Wisdom* and *Goodness*, in the *Works*, *Attributes*, and *creative Scheme* of the heavenly Mind, not revealed to Man, and of which his fettered Faculties could never form an *Idea*.

LET us therefore *hope*, but not *depend* on it, that his LOVE hath from *Eternity*, reserved some *secret Method*, without Violation of his JUSTICE, for the *Salvation* of those, of what *Nation* or *Seet* soever, who act with *Sincerity*, as far as the *Dictates* of *Conscience*, their *Opportunities* of *Knowledge*, and the *Portion* of it given them, either *natural* or *revealed*, shall point out:—Notwithstanding that the *Pitch* of such *Standard* of their Conduct, may seem to a more *improved* Understanding, and more *enlightened* Soul, to be very *mean* and *low*: And notwithstanding also, that such *Creatures*, through *Inadvertency*, through *Ignorance*, or through some *fatal Delusion*, may chance to err in the *true Manner* of *Worship* from a *Creature* to a *Creator*, and of paying their *Duty* to one another.—But, notwithstanding this *Hope* of his *Love*, *Mercy* and *Goodness*,

LET

LET us also, consider him as a *tremendous* and a *just* BEING; a God! who *can* and *will* call to Account an awful *Convention* of the *Living* and *Dead*, all those, who have *presumptively*, or *evasively*, done the Things, which, from the Impulses of *Conscience* and the *Portion of Knowledge* given them, they believe to be contrary to his *Command*:—For his *Justice* cannot dispense with such Acts; and whoever flatters himself with other Expectance, deceives himself. Because, he is a *wise*, tho' *beneficent* God; he is *just*, tho' *merciful*; he is *Almighty*, though *slow to anger*.—His *Power* and *Presence* support and pervade the *Heavens* and *Mirraids of Worlds*!—His *View* and *Knowledge of all Things* are *immediate*, *simple* and *uniform*; and his *ETERNITY*, one ever abiding *PRESENT*: Therefore *cannot* be deceived.—His *Will* conducted by one eternal and invariable *Line of Rectitude*.—His *Plan of Action* is ever formed by an *intuitive infinite WISDOM*; his *Rule* infinite *JUSTICE*, and the *Primamobile* of his Goodness, infinite, eternal, self-subsisting *LOVE*! For, being *SPIRIT*, he must be ever *active*, when *active*, his *Nature* tends the Act to *Goodness*, and his Goodness must be ever inspired by his *Love*!—His *Bounty* holds out all *Nature* in her Splendor, Fragrance, and countless Beauties, as a *DISPLAY only* of his *Glories*! Yet is pleased, because these Things please his Creatures, and is gratified
with

with a self-raised, and self-existent *Complacency*, in viewing those perpetual Testimonies of his own Goodness!

CAN then such a *Being*, can such a God! act inconsistent with himself in any Degree? Can he, whose *Smiles* give *Ideas* Being, and whose *Frowns* blast Natures Glories into Dust; be played with, his Goodness arrogantly sported with, and his Mercies abused, by any low, insignificant *Reptile* that crawls the *Earth*!—Creatures of an Hour, *Shadows of a Dream*. Can we evade his *Penetration*, by the Subtilty of *Distinction*.—Can we avert his *Justice* by the *Sophism* of *Terms*?—No; For all his *Attributes* stretch to Infinity without interrupting each other; and all exert their respective Powers, without injuring the *special* Privileges of any one. For, *great and Marvelous are his Works, just and true are his Ways, the King of Saints!* Alelujah!

F I N I S.

